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JEWISH NEWS

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Acclaimed Israeli-Arab author Sayed Kashua to speak at U-M

Yaffa Klugerman, special to the WJN

Sayed Kashua is arguably one of Israel's most accomplished and celebrated writers, but just figuring out what to call him has political ramifications. Is he an Israeli-Arab? An Arab-Israeli? A Palestinian Israeli citizen? Or all or none of the above?

His search for identity, as expressed through his many written works, will be the subject of his talk on September 30 at the University of Michigan, "The Foreign Mother Tongue: Living and Writing as a Palestinian in Israel." The event is sponsored by the Jean and Samuel Frankel Center for Judaic Studies and will take place at the Alumni Center Founders Room at 200 Fletcher Street.

Kashua is the author of three novels: *Dancing Arabs, Let it Be Morning*, and *Second Person Singular*, which was the winner of the Bernstein Prize. He also writes a satirical weekly column in Hebrew for the Israeli newspaper *Ha'aretz*, and is the writer and creator of the hit Israeli TV show *Arab Labor* (*Avoda Aravit*), now in its third season. In 2004, he was awarded the Prime Minister's Prize in Literature. He is renowned for addressing the problems faced by Arabs in Israel, caught between two worlds, in a tongue-in-cheek style.

"Sayed Kashua is my favorite contemporary Israeli writer," remarked Shachar Pinsker, who is associate professor of Hebrew literature and culture and arranged Kashua's visit. "There is nobody quite like him. He is an acclaimed Palestinian writer, film and TV maker, whose mother tongue is Arabic, but he writes almost exclusively in Hebrew. His use of laughter through tears brings to my mind the best of modern Jewish writing in the diaspora—but he probably has a great joke that will contest this statement."

Sayed Kashua

Yet the issues that Kashua addresses through his humor are quite serious. "I always start with a joke or humoristic thing to say," Kashua has said about his lectures, "and when I realize they are listening, then I can make them cry."

Recently, his writings have turned more somber since he made the abrupt decision to move permanently to the United States as a result of the recent escalation in Gaza.

"Twenty-five years of writing in Hebrew," he wrote in a column in *The Guardian* on July 19, "and nothing has changed. … Twenty-five years during which I had few reasons to be optimistic but continued to believe that one day this place in which both Jews and Arabs live together would be the one story where the story of the other is not denied. … Twenty-five

Continued on page 31

Apples and Honey event set for September 21

Clara Silver, special to the WJN

Apples and Honey, the largest community-wide celebration of Rosh Hashanah, the Jewish New Year, at the Jewish Community Center of Greater Ann Arbor, is scheduled for Sunday, September 21, from noon to 3 p.m. The 2014 Apples and Honey will include new activities planned for youth and teens, including a horse-drawn hay ride and a nine-hole mini-golf course. Artisans will display their work with items for purchase and will have examples for custom orders. Other activities will include sampling apples and honey, family and children's crafts, shofar making, face painting, child-friendly games, and a food court.

For those who look forward to kosher holiday baked goods each year, the Early Childhood Center at the JCC will once again hold its annual sale of kosher baked goods at Apples and Honey, in plenty of time to stock up on items like holiday round challahs, regular braided challahs, chocolate rings, apple babkas, chocolate babkas, and seven layer cakes. Many of these items sell out before Apples and Honey is over, so the community is encouraged to come early to ensure that a wide variety of baked goods is available.

For newcomers to Ann Arbor, this is a great opportunity to explore and connect

with the many organizations that make up the Ann Arbor Jewish community. The JCC staff will be showcasing the newly renovated Early Childhood Center; the new KidZone facilities and programs; and many other aspects of the JCC. Organizations like the Jewish Federation, the Hebrew Day School of Ann Arbor, Jewish Family Services, area synagogues, and many others will be on hand to talk to those interested in finding out more about them and what they have to offer. The event brings together almost every Jewish organization in the Ann Arbor area in celebration of Jewish culture and the Jewish New Year. Apples and Honey is a signature event of the Jewish Community Center, as it welcomes everyone to be part of the authentic Jewish neighborhood it seeks to create. Register now for Apples and Honey by visiting the JCC website at www.jccannarbor.org. ■

Detroit tour will highlight urban agriculture

Idelle Hammond-Sass, special to the WJN

Everyone is invited to join a bus tour to meet key people in the urban agricultural movement in Detroit and see their incredible work. Learn how urban farms are revitalizing neighborhoods and bringing fresh food and a fresh perspective on how to repair the food system, provide access to fresh healthy food for all, and nurture communities.

Participants will visit D-Town Farms, a seven-acre urban farm run by the Detroit Black Security Food Network and meet educator Malik Yakini. Yakini will talk about their vision, ongoing work with residents and projects to improve food security, food equity and social justice.

The tour will also include a tour of Eastern Market to learn how all the pieces of the Detroit Food system are connecting. Experience the Sunday artisan food market in full swing, meet food entrepreneurs and learn how the market works with urban gardens and organizations like Keep Growing Detroit to help sell their produce.

Programs that are being implemented to address food insecurity and access such as Fair Food Network's Double up Food Bucks that can be used at farmers' markets and grocery stores, will be explored. There will be time to share a nosh and to hear from Oran Hesterman, Linda Jo Doctor, Eitan Sussman, and others involved in this important work of food equity and justice.

This trip is organized by the Ann Arbor Reconstructionist Congregation and Pardes Hannah as part of a year of programming on Food, Land and Justice issues, made possible by a grant from the Impact Fund of the Jewish Federation of Greater Ann Arbor.

The suggested fee is $18–$25. Minors must be accompanied by an adult, and children under age five are free. Scholarships are available. The bus will arrive and depart from the JCC. Leave a message at 445-1910 or email info@aarecon.org for more information. Tickets will also be available on Eventbrite.com. ■

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High Holidays

Rosh Hashanah and Yom Kippur Services

ROSH HASHANAH	9/24	9/25	Tashlich	9/26
Beth Israel Congregation		8 a.m.	5:15 p.m.	8 a.m.
Family Celebration	4 p.m.			
Children's Programs K - 5/6th- 8th		10:30 a.m.		10:30 a.m.*
Mincha		5:15 p.m.		7:15 p.m.
Ma'ariv	8 p.m.	7:30 p.m.		7:15 p.m.
Desert Reception	9:15p.m./10:30 p.m.			
(* All K-5 parents are invited to join their children in the tent at 11:15 a.m.)				
Chabad House	7:15 p.m	9:45 a.m.	4 p.m.	9:45 a.m./7:07 p.m.
Sounding of the shofar, festive meal	11:30 a.m.			11:30a.m.
Riverside Services				
Candle Lighting after		8:08 p.m.		
Hillel			3:30 p.m./4:30 p.m.	
Conservative	6:45 p.m.	9:30 a.m./6:45 p.m.	3:30 p.m.	9:30 a.m
Orthodox (AAOM)	7:10 p.m.	9 a.m/7:10p.m.		9 a.m.
Reform	6:45 p.m.	10 a.m.		
Jewish Cultural Society	7 p.m.		4 p.m.	
Pardes Hannah		9:30 a.m./1:30 p.m.		9:30 a.m./1 p.m.
Reconstructionist Congregation	7:30 p.m.	10 a.m.	5 p.m.	
Temple Beth Emeth	8 p.m.		1:45 p.m.	
Family serwith Kol Halev		9 a.m.		
Traditional		11 a.m.		
AARTY		10 a.m.		
Pre-school		4:30 p.m.		

YOM KIPPUR	10/3	10/4	BREAK-THE-FAST
Beth Israel Congregation	6:40 p.m.	8 a.m.	7:45 p.m.
Youth 6th–8th/ (GSAC 2010 Washtenaw)	6:40 p.m.		
Programs for 9th–12th (GSAC 2010 Washtenaw)	6:40 p.m.		
Programs for K - 5/6th- 8th		10:30 a.m.	
Study Session		4:00 p.m.	
Mincha,		4:45 p.m.	
Neilah (closing)		6:20 p.m.	
Yizkor (Memorial) service		11:00 p.m. (approx.)	
Chabad House	655 p.m.	9:45 a.m.	7:53 p.m.
Yizkor Memorial Services		12:30 p.m.	
Afternoon/Evening Services,		5:15 p.m.	
Hillel			
Conservative	6:40 p.m.	9:30 a.m./5:45 p.m.	7:53 p.m.
Orthodox (AAOM)	6:40 p.m.	9 a.m./6:45 p.m.	
Reform	6:40 p.m.	10 a.m./6:45 p.m.	
Jewish Cultural Society	7 p.m.	2 p.m.	6 p.m.
Pardes Hannah	6:10 p.m	9 a.m.	7:45 p.m.
Embodied Practice		2:30 pm	
Mincha		3:45 pm	
Yiskor		5:00 pm	
Neilia		6:15 pm	
Reconstructionist Congregation	7:00 p.m.	10 a.m.	8:00 pm
Sessions		2:30 p.m. -5:30 p.m.	
Yizkor		5:30p.m.-7:00 p.m.	
Neliah		7:00 p.m.	
Temple Beth Emeth			
Family Service		9 a.m.	
Traditional		11 a.m.	
Torah Study		2:30 p.m.	
Afternoon Service		3:30 p.m.	5:30 p.m.

WASHTENAW JEWISH NEWS

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Heller to receive 2014 Wallenberg Medal

Sheila Tillman Nicholas, special to the WJN

The 2014 Wallenberg Medal will be awarded to distinguished Hungarian philosopher and Holocaust survivor Agnes Heller on Tuesday, September 30, at 7:30 p.m., in Rackham Auditorium on the University of Michigan campus. University of Michigan President Mark Schlissel will present the medal, and Professor Heller will give the 23rd Wallenberg Lecture.

Agnes Heller, 2014 Wallenberg Medal recipient

Heller has spent her career seeking to understand the nature of ethics and morality in the modern world and the social and political systems and institutions within which evil can flourish.

Like Raoul Wallenberg, Heller has demonstrated that courage is the highest expression of civic spirit. She has been witness to regimes that have organized murder, crushed dissent, and persecuted independent voices. In 1944, as a young woman surviving in Budapest, she knew the name "Wallenberg." Raised in a Jewish family, her father used his knowledge of German to help families emigrate from Nazi Europe. While Agnes and her mother were able to avoid deportation, her father was sent to Auschwitz, where he died. Her experiences during World War II have had a significant influence on her work as a philosopher, leading her to question the fundamental philosophical source of morality and evil in people and what kind of a world can allow horrific events like the Holocaust.

Heller spoke out vigorously for autonomy and self-determination after the suppression of the Hungarian Revolution of 1956. Following the defeat of the 1968 Prague Spring, she went into exile and became the Hannah Arendt Visiting Professor of Philosophy in the Graduate Studies Program of The New School in New York. She is a highly influential scholar who publishes internationally acclaimed works on ethics, aesthetics, modernity, and political theory. In 2010, she was awarded Germany's prestigious Goethe Medal.

Since her retirement, Heller has returned to Budapest. She remains fully engaged in public life, speaking out against the neo-nationalist and anti-Semitic strains again current there. She is actively arguing against the policies of Hungarian Prime Minister Viktor

Continued on page 5

Dr. Jonathan Sarna to speak at EMU

Martin B. Shichtman, special to the WJN

On December 17, 1862, as the US Civil War raged on, Major General Ulysses S. Grant, responding to the unlicensed cotton trade in his military district (comprising portions of Tennessee, Mississippi, and Kentucky), issued General Order No. 11, which decreed: "The Jews, as a class violating every regulation of trade established by the Treasury Department and also department orders, are hereby expelled." Grant's order stands as one of the most shocking, and far-reaching, anti-Semitic gestures in American history. It served as a notice to Jews that they were not yet quite welcome into America's melting pot. It also served to stimulate political action in America's Jewish community, a community that previously had self-consciously sought to avoid public attention.

Dr. Jonathan Sarna

In this time of growing international anti-Semitic revival, Dr. Jonathan Sarna reminds us of America's own conflicted history regarding the Jewish community. He also reminds us of how America's Jewish community responded both to unofficial and official gestures of anti-Semitism, how the American Jewish community took on one of the most powerful military leaders in the country, a man who would soon become president of the United States.

Tuesday, September 16, at 7:30 p.m., Eastern Michigan University Jewish Studies will sponsor a lecture, "That Obnoxious Order: Ulysses S. Grant and the Jews" by Dr. Jonathan Sarna, Joseph H. & Belle R. Braun Professor of American Jewish History at Brandeis University and chief historian of the new National Museum of American Jewish History. Dr. Sarna has written, edited, or co-edited more than thirty books, including *American Judaism: A History*, winner of the Jewish Book Council's "Jewish Book of the Year Award" in 2004. Sarna's most recent book, *When General Grant Expelled the Jews*, has been called a "brilliantly nuanced exploration of the worst official anti-Semitic incident in American history offer[ing] us a clear reminder in these ideologically fraught days of why keeping up a firm wall between church and state remains a core defense for all of our freedoms." The presentation will take place in Eastern Michigan University's Student Center Auditorium, (900 Oakwood, Ypsilanti). A reception and book-signing will follow. Admission is free. ■

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Rosenthal's 80th birthday gift is a music endowment to the JCC

Clara Silver, special to the WJN

Amnon (Ami) Rosenthal, a long-time member of the Ann Arbor community and music aficionado, recently celebrated his 80th birthday with a family gathering in Florida. Before gathering in Florida, his wife, Prudence (Prue), raised the subject of what gift would be most meaningful to him. Ami is a retired physician who came to love music as a boy in Israel, where he learned to play violin. Together the Rosenthals considered Ami's love for the music performance series at the Jewish Community Center of Greater Ann Arbor on Fridays and Sundays, when the Ann Arbor Symphony Orchestra and other solo and chamber musicians perform. They decided that the JCC needed a fund that would ensure these and other music performances would continue and grow. They brought their idea to JCC Executive Director Jeff Baden, and Director of Cultural Arts Karen Freedland, and subsequently made a significant gift to the JCC for the creation of the "Rosenthal Family JCC Music Endowment."

Amnon and Prudence Rosenthal

In lieu of birthday gifts, the Rosenthals asked their children, family, and friends to make contributions to the newly established fund. When asked about their gift, Ami replied, "The performances at the JCC are very good quality, energetic, well performed, and well attended, and a wonderful means of bringing people together. I want both retired adults and young adults to really enjoy music of different sorts, so this is an important project for the Jewish and general community."

One of the factors that influenced the Rosenthals' decision to endow the music series was that Prue is the new president-elect of the JCC board of directors. Not only was creating the endowment meaningful to Ami as a way of preserving music and supporting musicians who would perform at the JCC, but, said Prue, "As president-elect, I wanted to make a meaningful gift to the JCC that would encourage others to make meaningful contributions as well. We are very proud of the JCC, and all the Jewish organizations in Ann Arbor."

Ami hopes that the Rosenthal Family JCC Music Endowment will grow as community members join his family in making contributions, so that the JCC can, "use the interest to produce good programs, continue to bring in the Ann Arbor Symphony and eventually new or unique music, to expand the musical experience of the community. I want the fund to help support performers, educate audiences, and increase enjoyment."

The Rosenthals have been active members of the Jewish community since their arrival in Ann Arbor in 1977 and members of the JCC since its founding. ■

Jewish Community Center transforms over the summer

Clara Silver, special to the WJN

The Jewish Community Center of Greater Ann Arbor has undergone significant renovations during the summer of 2014, including both building and programmatic changes.

The Early Childhood Center was the focus of the physical renovations, supervised by JCC Director of Facilities Ken Emerson, and included new preschool rooms, new hallways, new carpet, new paint, and a fresh, updated look and feel. The new preschool rooms include new flooring, carpeting for floor play areas and laminate for utility areas, new cabinetry, and new countertops. The walls and storage spaces are painted in a modern palette of tans and browns, giving the rooms a warm and welcoming vibe with soft reflection of the natural light, creating a calming environment that encourages both play and rest. The transformation has launched the ECC into the top tier of care facilities in the area for the quality of the physical space in which children will spend their days.

New murals will be painted to identify each themed room following ECC tradition, and a new ECC office suite will house ECC Director Peretz Hirshbein and ECC Office Manager Kellie Cohoon and will have a small space for parents to gather. Finally a separate security door to the ECC wing will be installed, raising the level of safety for the children at the ECC.

Programmatically, the JCC is moving forward with its new vision of creating an authentic Jewish neighborhood by re-envisioning its youth, adult, and older adult programs.

Camp Raanana was entirely redesigned and had a banner year with an exceptional variety of outdoor activities focused on developing campers' self-esteem and self-confidence through physical and social skill building. Parents have shared their excitement with the JCC through emails to their Director of Youth, Camping, and Scouts Ethan Krasnow, such as a parent whose email noted that her son said, "…disco day was 'the most fun day of my whole life' and…he wants his group to win so they can throw [Ethan] in the lake." Another parent email said, "…thanks for the awesome overnight (my child has worn the fire making medal ALL weekend) and for the fun two weeks at camp."

The list of camp activities included archery, swimming, kayaking, canoeing, fire building, dramatics, music, nature exploration, hiking, fire building, and more. Guest specialists included local musician, Aron Kaufman, who led workshops each week in music, rhythm, and movement, Michigan United Conservation Corps who led nature hikes exploring edible plants, identifying animals, and other themes as well as leading skill building workshops for fishing, and hands-on learning organizations like Mad Science, Bricks4Kidz, Challenge Island, the Leslie Science Center, and more. Jewish culture was an integral part of the Camp Raanana experience as well, incorporated every morning through a dual flag ceremony that included both the US and Israeli national anthems, Jewish song sessions, every day at lunch with blessings over the meal, and every Friday at a special Shabbat-at-the-Lake celebration open to campers' family members.

The new CIT Program for teens, filled nearly to capacity, gave high school aged teens the opportunity to engage in leadership training, Krav Maga self-defense training, and lead programs for campers based on the CIT's individual interests such as dance, soccer, Gaga, dodge ball, art projects, music projects, and more. The teens attended special CIT-only events that included water skiing and tubing, a Holocaust survivor visit where they completed Anne Frank themed art projects, and a special CIT lock-in overnight at the JCC. Campers are looking forward to continuing their Camp Raanana experience by participating in the JCC Scouts, a year-round outdoor skills and leadership program for children in kindergarten through eighth grade, with teen levels being added as the JCC Scouts continues to grow.

Adult programs at the JCC have already been expanding as the JCC is now an official site to provide classes offered by the Osher Lifelong Learning Institute at the University of Michigan and the Washtenaw Community College Emeritus program. Executive Director Jeff Baden envisions a new leadership group of active adults who will create programs and activities for their peers, the many adults who have retired or are nearing retirement, and have time to pursue a variety of personal and communal interests. He is forming this group now, and expects them to impact adult programming over the course of the year.

A new collaboration between the JCC and Jewish Family Services of Washtenaw County will help revitalize and bring new programs for the most senior adults, as well as provide support for the ideas generated by the active adults' leadership group.

As the demand for more programs from arts and culture to health and fitness continues to rise, the JCC is transforming to accommodate the increased volume. The JCC is also beginning to focus on inspiring robust community giving to support the organization as it expands and provides exciting new opportunities for the community to participate, become active JCC members, and support the growth of the JCC "Jewish neighborhood" that continues to bring the entire community together. ■

MIBB to honor Charles Newman at first Ambassador Awards Dinner

Pamela B. Lippitt, special to the WJN

On Thursday, September 18, The Michigan Israel Business Bridge (MIBB) will hold their first Ambassador Awards Dinner. MIBB is a non-profit organization whose mission is to promote business, investment and research opportunities between Michigan and Israel. MIBB will bestow two awards during the dinner.

Charles Newman

The MIBB Impact Awardee is the organization's co-founder and past-president, Chuck Newman. It was Newman's vision that led to a vibrant binational chamber dedicated to increasing business, research and investment opportunities between Michigan and Israel. Newman has been an entrepreneur since 1961. He started his first company while he was an undergraduate student at the University of Michigan. His companies have involved cell phone recycling, word processing equipment and computer retailing industries.

Newman and his wife, Sharon, were the principal founders of the Jewish Community Center of Greater Ann Arbor. He is a past national chairman of the board of directors of Hillel: the Foundation for Jewish Campus Life, and was president of the Michigan Jewish Conference. He is a member of numerous boards of directors, including that of the International Myeloma Foundation.

The Bridge Builder Award to General Dynamics Land Systems will be accepted by Donald Schenk, vice-president of International Tank Programs. General Dynamics Land Systems is a global leader in the design, development, production, support and enhancement of tracked and wheeled military vehicles for the United States and international markets. Their team is focused on continuous process and productivity improvements that reduce product costs, while increasing troop safety and effectiveness. Land Systems is currently working several vehicle modernization initiatives and an enhancement to meet the military's evolving requirements.

Land Systems' Maneuver Collaboration Center (mc2) enables collaboration between teams of world-class engineers, General Dynamics teammates, domestic and international customers, suppliers, academia, and most importantly members of the military. The facility is a complete alpha to omega life cycle laboratory where promising ideas can be conceived, examined and implemented on military vehicles.

The dinner will be held at the Detroit Athletic Club, 241 Madison Avenue, Detroit. The reception will begin 5:30 p.m. followed at 6:30 p.m. with dinner. Individual Tickets are $175 and tickets for young professional are $125. For more information and to register, go to: www.bit.ly/mibbawardsdinner or call (248) 642-1701

The Michigan Israel Business Bridge is a non-profit, membership-based, 501(c)(6)"connector" organization dedicated to promoting business partnerships between Michigan and Israel. The organization facilitates business and investment opportunities between Michigan and Israel for their mutual economic benefit Israel has over 3,000 companies centered on life sciences, homeland security, alternative energy, water technology and agro-technology, with more engineers and scientists per capita than any other country. MIBB was co-founded in 2007 by Chuck Newman and Susan Herman, with the support of business people of Michigan. For more information, visit www.michiganisrael.com. ■

Wallenberg Medal, continued from page 3

Orban and his party, in light of their actions to strip universities of their independence and limit freedom of expression. The current political climate in Hungary had made many university faculty reluctant to speak out against policies implemented by the Ministry of Education. Despite these pressures, Professor Heller stands strong and voices her belief that Hungarians have a responsibility to resist the policies placed upon them by the government.

A 1935 graduate of the University of Michigan College of Architecture, Swedish diplomat Raoul Wallenberg saved the lives of tens of thousands of Hungarian Jews near the end of World War II. In 1944, at the request of Jewish organizations and the American War Refugee Board, the Swedish Foreign Ministry sent Wallenberg on a rescue mission to Budapest. Over the course of six months, Wallenberg issued thousands of protective passports and placed many thousands of Jews in safe houses throughout the besieged city. He confronted Hungarian and German forces to secure the release of Jews, whom he claimed were under Swedish protection, and saved over 80,000 lives.

After reporting to Soviet headquarters in Budapest on January 17, 1945, Wallenberg vanished into the Soviet Gulag. Although the Russians claim that Wallenberg died in 1947, the results of numerous investigations into his whereabouts remain inconclusive.

For over 20 years, the University of Michigan has awarded its Wallenberg Medal annually to a humanitarian who has devoted his or her life in service to others. Past recipients include Burmese human rights activist and Nobel Peace laureate Aung San Suu Kyi; Paul Rusesabagina, a leader in the fight against the Rwandan genocide; and Auschwitz survivor and Nobel laureate Elie Wiesel. A complete list of past recipients, along with video or transcripts of their lectures, can be found at the Wallenberg website (link: http://wallenberg.umich.edu/medal-recipients/1990-elie-wiesel/)

For more information, e-mail wallenberg@umich.edu. ■

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The "science" of Israel on campus: CAMERA preps students for upcoming challenges

By Sean Savage/JNS.org

While Israel has been engaged in a seemingly endless summer war with the Palestinian terrorist group Hamas, which is indiscriminately firing rockets at Israeli cities, pro-Israel students are about to re-enter an increasingly hostile environment for the Jewish state on their college campuses.

Just a couple of weeks before the start of the 2014-15 school year, 53 pro-Israel student leaders prepared for that challenge by convening in Boston for the Committee for Accuracy in Middle East Reporting in America's (CAMERA) annual Student Leadership and Advocacy Training Conference. The varied three-day event included lectures such as "Less Hamas, more Hummus," training on how to craft a personal narrative, mastering debate tactics, and gaining knowledge on some of the anti-Israel campus groups students may need to confront.

CREDIT: SEAN SAVAGE.

A mock debate on an Israel divestment resolution at the Committee for Accuracy in Middle East Reporting in America's (CAMERA) annual Student Leadership and Advocacy Training Conference

Allison Moldoff—a rising junior at Simmons College who led a battle on her campus to allow study abroad to Israel—described learning about how the Boycott, Divestment and Sanctions (BDS) movement against Israel and Students for Justice in Palestine (SJP) "are not only anti-Israel, but that there's a lot of anti-Semitism hidden there as well."

"We also learned how to react to these groups on campus," she told JNS.org. "Whether it be body language or what words you choose or the tone of your voice, there's really a science to answering these groups, so your point can be made and you are accurately defending Israel."

Elliott Hamilton, a rising senior at Pitzer College in Claremont, Calif., who was attending CAMERA's summer conference for a second time, said the gathering helped "reinvigorate his love for Zionism and defending Israel."

Hamilton, who has attended other pro-Israel conferences, praised CAMERA's unique approach to teaching students how to confront anti-Israel programming on campus. The students "were `800given the tools and the information to combat the various anti-Israel programming and how to address the bias in a powerful way," he said.

"Everyone at the conference got hands-on experience that will be necessary to fight the information battles we face in the coming year," said Hamilton.

An increasing number of schools have faced anti-Israel divestment votes by students governments. During the 2013-2014 school year, such votes took place on 15 campuses, nearly a 100-percent increase from the previous academic year.

At the same time, only one-third of the divestment proposals passed. CAMERA made it clear that it hopes to continue that trend. On the last day of the conference, a two-hour mock divestment vote gave students an opportunity to act out both sides of the debate in front of a mock student government panel consisting of CAMERA staffers.

Despite the mock vote's non-college student friendly 8:30 a.m. start time, the undergrads appeared energetic and eager to apply the knowledge they had accumulated over the previous two days of the conference. The students were divided into two sides—one pro-Israel and the other pro-Palestinian—and volunteered to present their case to the student government. Students were judged not only on their ability to draw on facts about the Arab-Israeli conflict, but also on their presentation style.

Echoing the real-life debates that have taken place on dozens of campuses, the students engaged in a discussion over frequently made accusations against Israel, such as the apartheid analogy.

The mock divestment debate was a new addition to this year's conference. CAMERA also invited students other than the main group of conference attendees to share their experiences on campus and "to provide [the attendees] with a variety of tools ranging from social media training to combating BDS resolutions," said Aviva Slomich, director of CAMERA's campus department.

Hali Haber, a student at the University of Central Florida and president of her school's pro-Israel club Knights for Israel, felt that the mock BDS debate was the best part of the conference.

"I think practicing how to talk to the other side is extremely important," Haber told JNS.org. "I hoped that I would take away the confidence it takes to advocate on campus, and I did."

Haber, like fellow conference attendee Elliott Hamilton, had attended a number of other seminars run by pro-Israel organizations and felt that CAMERA's program stood out for its straightforward approach with students.

"I think CAMERA's conference is really unique," she said. "They explain their goal up front and they also take everything that other conferences specialize in and put it all into one amazing conference."

"What [CAMERA] stands for is not anti-Palestinian or anti-Arab, it is pro-peace and pro-facts," said Allison Moldoff.

The Simmons College student added, "I can say very confidently that I am happily a CAMERA fellow because I know what I am doing is factual and true." ■

Meet Michigan Hillel's team

Judy Lansky, special to the WJN

University of Michigan Hillel is unparalleled in terms of its size, diversity and quality of programming. U-M Hillel supports 60 independent student groups, spanning the full breadth of Jewish life. Each group provides opportunities for students to become involved as leaders, driving the programming and decision-making forward for their group and community. Students can build leadership, engagement, and community-organizing skills that benefit them in their roles on campus, in finding employment, and in life long after they graduate. Hillel's programming covers social, political, religious, cultural and educational areas, all intended to help students access Jewish life and community on their own terms. Concerts, lectures, films, classes, community service, yoga, religious services, discussion groups, dialogue, free Shabbat dinners, and a full kosher meal program are also offerred.

(from left to right) Liraz Cohen, Davey Rosen, Molly Kalick, Lisa Stella, and Gita Karasov

U-M Hillel programming staff includes Davey Rosen, Associate Director; Rabbi Lisa Stella, Senior Jewish Educator; Gita Karasov, Director of Engagement; Judy Lansky, Berman Fellow; Molly Kalick, Berman Fellow; and Liraz Cohen, Israel Fellow.

Davey Rosen joined Michigan Hillel in 2011. He received a bachelor's degree in Jewish History and Thought from the University of Judaism in Los Angeles and a master's degree in informal and communal Jewish education from the Davidson School at Jewish Theological Seminary. This summer, Rosen moves into the role of associate director, supervising Hillel's growing programming team, and working to strengthen ties between Hillel and its proud alumni network throughout Southeast Michigan.

Rav Lisa Stella is a passionate educator, deeply committed to helping others connect with Jewish life, learning, and community. Stella received her rabbinic ordination from the Rabbinical School at Hebrew College, a pluralistic, trans-denominational institution in Newton, Massachusetts. During rabbinical school she also earned a certificate in Jewish Sacred Music from Hebrew College. Stella received her bachelor's degree from the University of Wisconsin-Madison.

Gita Karasov is from Saint Louis Park, Minnesota. She studied sociology and Jewish Studies at the University of Maryland, took a gap year in Israel, and backpacked through Southeast Asia. For the past few years, Karasov has worked at Chicagoland Jewish High School as the director of student activities and assistant director of admissions. As director of engagement, she is eager to connect with students and learn about how she can help create a more vibrant Jewish experience with them on campus. Some of the programs she is particularly excited about include Birthright Israel trips, Jewish Greek Life programming and Hillel's Engagement Internship.

Judy Lansky returns to Ann Arbor for a second year as a Berman Fellow, working with student leaders to create Jewish community on campus. Lansky hails from Memphis, Tennessee, and graduated from the University of Maryland with a bachelor's degree in Jewish studies and history. This summer, she participated in Brandeis Collegiate Institute in California and is excited to bring what she learned to the students she works with. Lansky is particularly looking forward to creating more opportunities for art-focused programming within the Hillel community and continuing to work with the freshman group, FYSH.

Molly Kalick also a Berman Fellow, is originally from Boston. Kalick graduated with her bachelor's degree in history from Barnard College in New York City. After graduation, Kalick moved to Jerusalem and is a proud alumna of the Pardes Institute of Jewish Studies. Kalick says that her college Hillel had a huge impact on her Jewish journey, and she is excited to return to Hillel and work with the students of at U-M to create meaningful Jewish experiences for the community.

Liraz Cohen is starting as the new Israel Fellow focusing at Hillel on everything Israel. She is especially excited to be working at University of Michigan because of her past experiences in Michigan at Tamarack camps. During those years she learned that one of her biggest advantages is the "one on one" connection that she could create with new people. Cohen is from Ra'anana and studied law and government at IDC Herzliya. ■

New year of JCLP begins at U-M

Andrea Siegel, special to WJ

At the end of August, the Jewish Communal Leadership Program (JCLP) at University of Michigan's School of Social Work welcomed five new graduate students. This 20-month program offers rigorous training in social justice, community organizing, interpersonal practice, management, and Judaic Studies in partnership with the Jean and Samuel Frankel Center for Judaic Studies. Over 100 alumni of JCLP (and previous iterations of the program) are working in organizations locally and nationally, serving Jewish communities as well as broader constituencies. JCLP's Class of 2016 brings diverse interests into the program.

Allison Rosen Aubree Sapier E.mily Zussman Jamie Bean Mayan Herman

Allison Rosen has just spent the last two years in the greater San Francisco area working for the Jewish nonprofit Hazon as Food Justice Program Associate. She comes to JCLP as a magna cum laude BSW graduate from James Madison University in Virginia. Rosen also brings experience in promoting wellness and economic self-sufficiency from two years of serving AmeriCorps National Direct at LIFT-Chicago. Rosen is passionate about exploring how Jewish values may be the catalyst for leadership on issues of food, the environment, and social responsibility.

Aubree Sepler plans to utilize her time with JCLP to strengthen her dialogue facilitation skills, as well as to delve into policy and analysis training. Originally from Fort Lauderdale, Florida, she is a recent graduate of U-M's Community Action and Social Change program in the School of Social Work. She also graduated with Honors, earning a BA in Women's Studies and Psychology. Sepler brings an appreciation for interfaith coalition-building and activism on gender issues. She was awarded Ally of the Year for 2013-2014 for her work with various LGBTQ organizations on campus, and was selected for U-M's Leaders for Life leadership training program. Sepler hopes to continue her affiliation with U-M's Program on Intergroup Relations with a particular focus on Arab-Jewish dialogue over the next two years while she is graduate school.

Emily Zussman is a 2014 graduate of U-M, where she minored in Judaic Studies as well as Community Action and Social Change and majored in Sociology. During her undergraduate career she was also a study abroad student at the Hebrew University of Jerusalem. Raised in Huntington Woods, MI, Zussman's experiences as a camper, counselor, and supervisor at Camp Tamarack led her to develop a love for Judaism and Jewish community. She has staffed two Birthright trips and was a student leader at Hillel. Her desire to pass along valuable Jewish experiences to the next generation also guided her to staff two U-M Hillel Birthright trips. She plans to focus on management training as a JCLP student.

Jaime Bean graduated from U-M in 2014 with a BA in Anthropology. She also double-minored, participating in the Community Action and Social Change program as well as Environmental Studies. She hails from Huntington Woods, MI, and has learned leadership skills at Camp Tamarack from being there as a youth and then serving on staff. Bean became interested in community organizing from work in the Jewish Detroit Initiative as well as U-M coursework that explored effective health interventions in underserved populations. In JCLP, Bean wants to hone her management and fundraising skills in the Jewish community, to capitalize upon her passion for experiential education.

Mayan Herman comes to JCLP as a magna cum laude BSW graduate of the University of Pittsburg, where she minored in Spanish. She brings international experience with her to U-M; she was born in Jerusalem, Israel and studied abroad in Seville, Spain. Herman worked in case management with Pennsylvania's Department of Human Services. She plans to focus on Interpersonal Practice while in JCLP. Her particular interests are in clinical work with youth and families, and she hopes to learn more about building organizational capacities of nonprofits to serve diverse populations effectively.

These five students certainly have a busy year ahead of them. Together with JCLP's current students they will create programs for the local public; attend the 2014 General Assembly of the Jewish Federations of North America in the Washington D.C. region; learn from award-winning Jewish professional and lay leaders; and pursue field placements in local and national agencies. ■

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Women's philanthropy in Ann Arbor

Mimi Weisberg, special to the WJN

The acts and intrinsic values of both tzedakah and tikkun olam are essential to the successful preservation and continuation of our Jewish community. Giving to local, international, and Israeli causes ensures our personal fulfillment of the Jewish responsibility to care for our community and the world around us. This philanthropy is not only important for the valuable work that this support makes possible, but also for the person who makes the gift, in that it can enrich his or her spirituality and commitment to the Jewish people.

Joyce Gerber with husband, Steve

Joyce Gerber, 2015 Women's Philanthropy Chair explains, "Today more than ever, it is important that women come forward and show their personal commitment. The Jewish Federation of Ann Arbor has two significant opportunities for women to 'lead by example'—opportunities for women to show that they have the power and objective to make a true difference in their community. Wearing my pomegranate pin reminds me of how inherently critical it is for women to give their gift in their own name."

National Women's Philanthropy (NWP) of the Jewish Federation of North America notes, "Such an act of individual giving demonstrates women's dedication to and acceptance of responsibility for the needs of the global Jewish community… [and] increases their credibility and power as leaders and policy makers." NWP is the "fastest growing phenomena in fundraising today," and by joining this mission, one is accepting responsibility for proactive engagement with the critical issues currently facing our community.

The first opportunity for women to declare their support of the Jewish Federation's commitment to sustaining Jewish life and values is by joining the Pomegranate Society. With an individual minimum gift of $1,800 to the Women's Annual Campaign, an individual can join a committed group of women dedicated to improving, rescuing, and renewing Jewish life. With the opportunity to purchase a pin of the pomegranate symbol, one of the seven fruits mentioned in the Bible and said to contain 613 seeds like the 613 *mitzvot*, the women of the Pomegranate Society embody both the support that the Federation gives to the Jewish community at home and overseas, as well as the work and spirit of giving that has yet to be done.

Another opportunity for the women of Ann Arbor to demonstrate their leadership while greatly impacting the entire Jewish community is to become a Lion of Judah. This honor recognizes women who pledge $5,000 or more to the Annual Campaign in their own names. Doing so allows an individual to become a role model, one who embodies courage and strength, who in effect is "roaring" for the Jewish Community. Founded in 1972 at the Greater Miami Jewish Federation, wearing the Lion of Judah pin today is symbolizing one's commitment to social justice and Jewish identity. This Federation is fond of stating, "Ask any woman who wears the Lion of Judah pin and she'll tell you: there's nothing like being in the same room with hundreds of like-minded women who [are committed to the Global Jewish Community]. This alone symbolizes our success, strength, and commitment to Jewish peoplehood." It is also possible to secure a strong and vibrant Jewish Community for future generations by establishing a Lion of Judah Endowment with a minimum gift of $100,000. Doing so demonstrates a true commitment to the future of Israel, the Jewish people, and the entire Jewish community.

NWP is dedicated to supporting women as donors and as decision-makers, thus this organization is passionate about providing networking and training opportunities for women to build their confidence and skill-sets in order to take on leadership roles in the community. By becoming a part of this dynamic group, women have the power to truly stand up and be counted as the philanthropists and agents for social justice. Contact Mimi Weisberg for more information at mimi@jewishannarbor.org or 677.0100. ■

Jewish Women's Circle: "Breads, Braids, & Blessings"

Mae Sander, special to the WJN

Baking challah together has been one of the most meaningful events of the Jewish Women's Circle in past years," says Gail Epstein, one of the volunteer organizers for the group. "And we all have a lot of fun together every time. We enjoy ourselves whether we are first-time bakers who come to learn or whether we're experienced. That's why we chose challah baking as the first event of this year."

"Breads, Braids, & Blessings," a hands-on challah baking demonstration, will take place Wednesday, September 17, a week before Rosh Hashanah. Esther Goldstein, Jewish Women's Circle leader, stresses that baking challah is one of the best-loved responsibilities of Jewish women, as well as being a mitzvah. Leading the group in the interactive baking activity, she says she will stress a mindful approach to the activity of baking.

As in former years, every participant will create her own loaf, beginning with flour, water, yeast, and eggs, and continuing with kneading the dough, watching it rise, and forming the loaves. Participants this year will practice making some of the special shapes that are traditional for making special Rosh Hashanah challah.

Goldstein and other experienced bakers will coach those who are learning or would like help. She says: "While we mix and knead the dough, we feel its texture and sense the delicious aroma. At this point, when I bake, I pause for a moment, and if making a large enough batch, I separate a portion of the dough and say the blessing for the challah. Baking for me is a spiritual as well as a material experience."

Epstein says: "All Jewish women in the community are welcome to join us, regardless of their affiliation or level of Jewish observance. Last year's highlights included a four-week cooking class, a talk by an expert on household organization, and a talk by a medical doctor on women's health issues. We will continue our activities throughout the 2014-2015 year."

Jewish Women's Circle baking challah, 2013

To sign up and receive complete information about "Breads, Braids, & Blessings" and about the Jewish Women's Circle, consult the Jewish Women's Circle of Ann Arbor Facebook page, or if you are already signed up, respond to the evite. Suggested donation for the meeting is $10. ■

Women's class to explore teachings of Kabbalah

WJN staff writer

Beginning Sunday, September 28, and continuing for seven Tuesday evenings starting on September 30, "A Woman's Wisdom Path to Full Manifestation through Kabbalah," will be taught by Lucinda Kurtz, M.A., Brennan Healing Science Practitioner. The class is sponsored by Pardes Hannah.

"Exploring the fundamental teachings of Kabbalah can help us to understand the flow of Divine energy into physical manifestation, our relationship with Spirit, and how we each can play our unique part in the process of creation," explains Kurtz. "In this seven-week journey, the Tree of Life, central symbol of Kabbalah, provides the structure for one's learning to manifest one's highest self while also creating balance and harmony as one integrates the wholeness of one's being. Using energetic practices, music, and personal stories, the group will tap into women's neural pathways of perception as a safe and sacred circle is formed to connect with each participant to themselves and each other."

For more information, contact Kurtz at 635-9441 or luncindakurtz@comcast.net.

Ann Arbor ORT to celebrate 30th anniversary

Joan Levitt, special to the WJN

A brunch to celebrate The Ann Arbor Chapter of ORT's 30th Anniversary will be held at the Campus Inn on Sunday, September 14, at 11:30 a.m. Current, new, and past members of ORT are invited, and spouses and/or guests are also encouraged to attend. The cost is $36 per person.

This brunch will honor past presidents and celebrate 30 years of accomplishments in the chapter. The chapter has been committed to raising money for ORT America's schools and programs around the world. It has also provided Jewish women in Ann Arbor with social and educational events, a thriving Book Group and Cinema Club, and more.

ORT is the largest Jewish education non-profit in the world. Each year, it provides cutting-edge educational skills in state-of-the-art technology and other fields that enable over 300,000 students in more than 50 countries to attain successful careers and become community leaders.

Rides to the September 14 Brunch will be available to those who need them. For more information or to RSVP, contact Gretta Spier by email, a2gretta@mac.com, by September 5.

ORT members will be sharing memories at the 30th Anniversary Brunch. This photo from 2006 shows members at the Fall Opening Event held at Fran and Irwin Martin's horse farm.

JFS's Resettlement Services are critical in today's world

Sarah Schneider Hong, special to the WJN

From Ukraine to Iraq, Nigeria to Syria, it seems wars and conflicts are displacing individuals and families seeking the bare necessities of a safe and secure home. Some of the displaced are Jews, such as those in Ukraine seeking to resettle in Israel. Others are Muslims, Christians, Yazidis, and atheists. All are strangers the Torah compels Jews to welcome and embrace.

The Resettlement Program at Jewish Family Services, the only resettlement agency in Washtenaw County, assists refugees and their families with critical social services needed to ease their transition into a new way of living. With JFS's help, individuals become self-sufficient and are able to create a stable living environment in the Ann Arbor area. Dedicated bi-lingual and bi-cultural professionals fulfill the agency's mission by promoting and delivering individually focused social and vocational services through a variety of programs. JFS has served 71 individuals since September 2013 and expects to serve as many as 85 by September 2014.

Jews know what it feels like, and what it means, to be strangers. There are many ways to give back and help JFS welcome the stranger in this New Year. For example, the first annual Beth Israel Congregation/Jewish Family Services Resettlement Drive will take place from October 8 to November 1. Personal care items, home/kitchen goods, linens, household cleaning items, and gift cards will be collected at Beth Israel and provided to refugee families in the process of resettling. To donate, contact Suzanne at rabbisoffice@bethisrael-aa.org.

Programs for welcoming life, remembering loved ones

Sarah Schneider Hong, special to the WJN

Judaism provides traditions and rituals to guide Jews through important life cycle events, such as birth, bar and bat mitzvahs, weddings and death. The Jewish Family Life Education Program at Jewish Family Services of Washtenaw County is offering two new programs to help support and educate families during significant life cycle events.

JFS is offering a group for new moms, co-sponsored with the Jewish Community Center of Greater Ann Arbor. It is a place to talk about relevant parenting issues and is a way to meet and form friendships. Mothers of infants are welcome to bring their babies. This group is most appropriate for moms of children 0–12 months old. The group meets the second and fourth Thursdays of each month (except for American and Jewish holidays), from 11 a.m.–noon. at the JCC.

During this High Holiday season, JFS will present an evening of learning, "Beyond Yahrzeit: Building Traditions to Remember and Celebrate Our Loved Ones," with Rabbi Kim Blumenthal of Ann Arbor's Beth Israel Congregation. Observing yahrtzeit is an annual affirmation to keep the memories of those who have passed close. Individuals and families may also seek activities beyond the prescribed observance to help them connect with departed loved ones in a meaningful way. Program attendees will learn about existing traditions and consider ways to build new ones. JFS and the JCC will be co-sponsoring this event on September 29, at 7 p.m., at the JCC.

For more information or to register for any of the programs above, contact Sarah Schneider Hong at sarah.hong@jfsannarbor.org.

BOOKBOUND

Wednesday, September 17
7:00 pm
The Jews of Latin America
with Judith Laikin Elkin

First published in 1980, Judith Laikin Elkin's *The Jews of Latin America* became the standard resource on the topic. This newly released third edition brings the story up-to-date, incorporating the events of recent decades and reflecting new insights provoked by the changing political, cultural, and economic conditions throughout the region. Judith Laikin Elkin is founding president of the Latin American Jewish Studies Association and author of the memoir *Walking Made my Path.*
Light refreshments, discussion and signing.

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Looking backward to move forward

Rabbi Aharon Goldstein, special to the WJN

The month of Elul is the month for us to correct and fill-in what has been lacking throughout the year. Elul also is an acronym for the four words:"*Ani, L'dodi, V'dodi, Li*"—"I to my beloved and my beloved to me" (song of songs). The month of Elul is a month of *teshuva*—repentance. It's the last month of the year and therefore a propitious time to make amends, at the soul level, for all the things that have been done throughout the year - to correct and fill-in anything that has to be corrected or completed during the year. At the same time, this is a preparation for the new year to come for all of us as a good year.

The service that has to be performed during the month of Elul is hinted at in the acronym of the month. Each of the four words of the acronym refers to a specific verse in Torah that is an indication of the particular service to God required during Elul.

First, Elul is a month of *teshuva*—repentance. Or better yet, a month of return—returning to the way of life that God wants of us. Looking in Deuteronomy we find the four letters of Elul indicated in a verse that speaks about repentance. The verse speaks about how God will remove the obstacles of our heart and the hearts of our children. The obstacle that God will remove is the obstacle that obscures the natural love that a Jew has for God. So God helps us with the removal of this obstacle in order to facilitate our *teshuva*.

After our heart is unblocked and open to God, we have so to speak "circumcised their (our) hearts" it is time to start working on the details. The details are divided into three pillars on which the world stands: Torah (the study of Torah), *Avoda* (the service to God through prayer), and *Gemillut Chasadim* (doing acts of kindness). Since the world stands on these three pillars it makes sense that during Elul, since we are correcting and filling-in shortcomings from the previous year, we turn to these three pillars.

So where do we find the first pillar - the connection between Elul and the study of Torah? In Exodus where the Torah speaks about, God forbid, a person kills another by mistake, they have to run to the city of refuge. That city will be a protective haven from revenge seekers until they are tried in court. The Torah states "God has made it happen to his hand" that a person did something by mistake. And then " I will create for you…" referring to the city of refuge. The first letters of the four Hebrew words that make the two above phrases spell Elul. In this context, just like the city of refuge protects a person from negative things that someone may be trying to do to them, everyone has an evil inclination (*yetzer hara*) that is trying to do them harm. The city of refuge, within which one is protected and guided from negative influences, is the metaphor for the study of Torah.

The second pillar is the pillar of prayer. This is indicated in the verse from Song of Songs with the acronym *Ani, L'dodi, V'dodi, Li* - "I to my beloved and my beloved to me". This acronym of Elul speaks of the relationship between God and the Jewish people and the mutual love for each other. "I" is the Jewish people and "beloved" is God. It is a mutual relationship that can be viewed from either perspective—the "I" can be from God's perspective or the "I" can be from our perspective and the same with "beloved". So the month of Elul is the time we correct and fill-in the love in our relationship and connection between God and ourselves.

Rabbi Aharon Goldstein

The third pillar, acts of kindness, we find in the Megilla Esther which speaks of giving two gifts to each other—the "*shaloch manos*" (food items to friends) and gifts of charity to the poor. When the Megilla speaks of these two aspects it says "one man to his friends", "and giving gifts to the poor" on the day of Purim. The Hebrew words of these phrases also form the acronym Elul. This tells us that during Elul we should correct and fill-in whatever is lacking about our charity giving and relationships with our friends.

Altogether these are strong indicators that during Elul one should make a special effort to strengthen and correct themselves in the three pillars of Judaism: Study of Torah, Prayer, and Acts of Kindness.

In conclusion, we need to have redemption. We need to be freed from all of the obstacles and challenges that stand in the way of our doing what we are supposed to do. We have to be free people exercising our free will to serve God. This is individual redemption. The amalgamation of individual redemptions will inevitably lead to our collective redemption. This is also connected to Elul through Exodus where it speaks about the song Moses and the Jewish people sang after the splitting of the Reed Sea. It is written, " 'I will sing to God' and they said as follows". If we take the four Hebrew words that make up this phrase we get another acronym of Elul. It is important to note that the wording of the phrase is in the future tense- "I WILL sing…". This is the song we will all sing at the final, full redemption with the coming of the Messiah, Moshiach—may it come quickly, in our days! ■

September events at Beth Israel

Elliot Sorkin, special to the WJN

Beth Israel fair

Sunday, September 7, 11 a.m.–1 p.m.

Beth Israel Congregation's end of summer carnival features free games and activities. Children's activities include face painting, a bounce house, and arts and crafts. Featured this year is a performance by Marc Rossio, *The Marvelous Toy*. Marc sings age appropriate music and entertainment that is shared with humor, high energy and enthusiasm. His songs include originals from his current CD's *Batteries Not Included* and *Lechayim* and other well-known children's classics. All attendees will enjoy free sno-cones. A hot dog lunch is available for $5 per person.

Mark Rossio

Lunch and Learn Series: "The Whys and Hows of Teshuva (Repentance)"

Wednesday, September 10 and 17, Noon–1:15 p.m.

Garfunkel-Schteingart Activities Center (2010) Downstairs

These sessions provide an exploration of the meaning of *teshuva* (repentance) in Jewish tradition. Rosh Hashanah and Yom Kippur focus on the concept of *teshuva*. But, what does that word really mean in Jewish tradition? These sessions will study traditional texts on the subject, and discuss the meaning of repentance in one's life at this holiest time of year.

Participants are invited to bring a dairy lunch. Beverages, snacks and desserts will be provided.

Selichot services

Saturday, September 20, 9:30 p.m., refreshments; 10 p.m., Memorial Plaque Dedication; 10:15 p.m., Selichot services

The High Holiday season begins with the recitation of Selichot, prayers of repentance. This year, Beth Israel's evening of Selichot begins with Havdallah and refreshments at 9:30 p.m. in the Social Hall. At 10 p.m., in the sanctuary there will be a brief service of dedication of the Memorial Plaques that have been placed in the sanctuary over the past year. The names of those memorialized will be read along with memorial prayers. The Selichot service itself begins at 10:15 p.m. and will be expanded this year to include not only the traditional prayers but also participation from several congregants who will each share a selection which they find particularly meaningful for the High Holiday season—instrumental music, songs, poems and other types of expression This service provides a wonderful opportunity for reflection and introspection as the High Holiday season begins

Shabbat Limmud

Saturday, September 27, 9–9:45 a.m.

Rabbi Robert Dobrusin facilitates a discussion on Parashat HaShavua, the Torah portion of the week. All are welcome to participate in an informal conversation on the Torah portion over coffee and cake preceding the Shabbat morning service.

Season of Mussar I

November 2014–February 2015, Tuesdays, 8–9:30 p.m.

Group Meeting Dates: November 11 and 25; December 9; January 6 and 20; February 3 and 17

A Season of Mussar is a course of study developed by The Mussar Institute that guides participants in becoming wiser, kinder, and more skillful human beings. Mussar is a spiritual path aimed at elevating one's character, or what might be called soul-traits (*middot*). Practices include the study of Mussar texts, group discussion, exercises, meditation, and journaling. The tuition is $100 is payable directly to The Mussar Institute. The registration deadline is Wednesday, October 8. For information and to register, contact Roann Altman (roann@umich.edu or 483-8352).

Tot Shabbat

Saturdays, September 13 and 27, 11:15 a.m.

Tot Shabbat is Beth Israel's Shabbat morning program for parents and their children 2–5 years old that includes songs, stories and prayers. It includes the mysterious "Shabbat Box," Torah processions with stuffed Torah toys, and a kiddush for tots. Peretz Hirshbein, the director the JCC Early Childhood Center, leads the program on the second Saturday of the month, and Jacob Kander, Beth Israel's program director leads the program on the fourth Saturday of the month. Tot Shabbat meets at Beth Israel on the lower level in room 15. Following services child size tables are set out for Tot Shabbat kids and their families are always invited to stay to enjoy a Kiddush lunch with the rest of the congregation. There is no fee for this program.

Mini Minyan

Saturday, September 13, 11:15 a.m.

At Mini Minyan kids celebrate Shabbat with the songs and stories they loved from Tot Shabbat while also learning new prayers and discovering more about Shabbat and other holidays through discussions, games, and activities. Mini Minyan meets the second Saturday of the month throughout the school year. There is no fee for this program.

Complimentary and special dues

Individuals and families who have moved to Washtenaw County since last Yom Kippur, may request High Holiday tickets at no charge as Beth Israel's way of welcoming them into the local Jewish community. Graduate students and First and Second Year Residents with I.D.s may also request free individual tickets. Request forms must be submitted by 5 p.m. on Sept. 3, and no tickets can be provided immediately prior to any service.

People who are age 35 or younger may become members at a special rate of $300 for the whole family for their first year of membership (plus USCJ dues assessment of $34.75).

Tickets for the High Holidays are provided free of charge to all members of Beth Israel in good standing. Nonmembers may purchase tickets for the High Holiday Services, although no tickets are required for the Erev Rosh Hashanah Family Celebration for Young Children and the K–5 Family Program on the Second Day of Rosh Hashanah. Those interested in further information are asked to call the synagogue office at 665-9897 ■

Additional events will be posted on Beth Israel's website –www.bethisrael-aa.org.

This month at Temple Beth Emeth

Avital Ostfield, special to the WJN

Families with Young Children (FYC): Shabbat Service times every Friday

Fridays, September 5, 12, 19, and 26

Tot (0–5 year olds) Shabbat Services led by Rabbi Levy, and Cantor Hayut, 6 p.m.

Dinner for Tot Shabbat, 6:30 p.m.

Popsicle Oneg, 7 p.m.

All of your favorite songs, tot bots, tot team, Cantor Hayut and Rabbi Levy will hold Tot Shabbat at 6pm. Join us for macaroni and cheese, fish sticks, applesauce, and salad bar at 6:30pm. Dinner is just $5 per person and this year you can buy a punch card ahead of time for a discounted price. Punch cards are available in the TBE office.

Tot Birthday of the World

Thursday, September 25, 4:30–5:30 p.m.

Rosh Hashanah is sometimes referred to as the birthday of the world and who doesn't like a party? This pre-reader service, with our clergy, celebrates the Birthday of the World (including birthday cake!) No tickets are required. Everyone is welcome. Led by Noreen DeYoung.

Evenings in the Library

Sunday, September 14, 6–7:30 p.m.

Evenings in the Library are informal opportunities for learning from authors about their books, and from each other about our interests, expertise, and experiences. These evenings, surrounded by books in our cozy library include an author presentation, plenty of time for questions and discussion, and a chance to purchase the books. There will also be copies to lend, in print, and on our new Kindle e-readers. Because space is limited, RSVP to Clare Kinberg at tbe_library@templebethemeth.org. September's author is Rachel Tzvia Back.

Rachel Tzvia Back

Adult Hebrew for Beginners, Biblical, and Conversational Hebrew

Fall Session begins the week of September 30

Learning Hebrew can enrich experiences in services and can also connect you more during services. It is fun too! For those interested in learning Hebrew, at any level, we are partnering again this year with Beth Israel Congregation to offer a wide range of Hebrew classes. There are three courses of Hebrew at the 100 Level, which is beginning Hebrew at various stages; a 200 level that is Conversational (C200); and a 200 level which is Biblical (B200). Not sure which level you are in? For more information contact the TBE office at 665-4744.

The Dry Deep: Preparing your Hearts for the Holidays

In preparation for Yom Kippur, everyone is invited to join a discussion of the Book of Jonah. Through Jonah we delve deeply into issues of faith, forgiveness, repentance, and divine purpose. The rabbis through the ages considered the Book of Jonah to be of such great spiritual importance that they chose to read it aloud in the synagogue on Yom Kippur afternoon.

Two identical study and discussion sessions will be offered each day, the first at 12:30 p.m. and the second at 7 p.m. on September 16. The first discussion will explore the origins and the meaning of the Jonah story. The two identical sessions on September 30 at 12:30 p.m. and 7 p.m. will discuss the relevance of the Jonah story to the Shoah and other modern moral dilemmas. All four sessions will take place in the Temple Beth Emeth (TBE) chapel.

For more information, contact Richard Greene, at richardgreene2@aol.com.

Jewish Hikers of Michigan

Sunday, September 14, 1 p.m.

These hikes, which are opened to the community, are full of beautiful nature reserves, social interaction, and light physical activity. Hikes are open to all ages, with no experience necessary. It is recommended to bring a small bag with water and snacks. The hikes last between 1-1/2 to 2 hours. The hikes are not physically demanding. No pets, please. For more information contact Eli Avni, hike coordinator, elik7777@yahoo.com and check Temple Beth Emeth's website, www.templebethemeth.org.

Shabbat Morning Torah Study

Weekly, Saturdays, September 7, 21, and 28, 8:50-9:50 a.m.

Each week, Rabbi Levy leads a session discussing the weekly Torah portion. No experience is necessary, an open mind and questions are always welcome. If there is not bar or bat mitzvah the hour concludes by saying Kaddish for loved ones.

Brotherhood Events for September

September 13, 8–10 a.m.

Member Brunch. If you're a paid member or you're thinking about becoming a member, join the guys at TBE for some great food and schmoozing. To RSVP, contact George Brieloff at gbrieloff@gmail.com.

September 28, 3–5 p.m.

Sukkah Set-Up. Help set up the Sukkah with the guys. To assist, contact George Brieloff at: gbrieloff@gmail.com

Beginning Jewish Yoga

Drop in classes Thursday at Temple Beth Emeth in the Social Hall noon–1:15 pm. September 11, and September 18, at $15/session. $12 sessions beginning in October for the entire package. For more information, contact aostfield@templebethemeth.org.

Canoeing and Dominick's

September 14, 1:30 p.m.

Meet at the Gallup Park. Twenties and Thirties (TNT) get together monthly for social and religious programming. ■

Be part of our neighborhood.

ECC
Early Childhood Center

KZ
KidZone

KIDZONE AFTERSCHOOL - begins 9/2 @ 3:30pm

KIDZONE ENRICHMENT - begins the week of 9/3
Sundays - JCC Scouts & Challenge Island @ 1:00
Mondays - Greater Yoga @ 4:30
Tuesdays - Studio J Hip Hop @ 4:30
Wednesdays - Flag Football @ 4:30
Thursdays - Studio J Dance @ 4:30

EARLY CHILDHOOD CENTER ENRICHMENT
begins 9/4 @ 12:40pm

AH
Apples and Honey

September 21st @ the J
12:00 PM to 3:00 PM

$5 per person
$15/Family

Register Now at
www.jccannarbor.org

AC
Arts and Culture

THIS WEEK IN THE MIDDLE EAST
9/9, 9/16, 9/23, 9/30 @ 7pm

ART RECEPTION—Benedett Palazola
9/14 @ 4pm - 6pm

FILM DISCUSSION—with Russ Collins
begins 9/15 @ 7pm - 9pm

BIRD WALK IN THE ARB
9/21 @ 8am

HF
Health and Fitness

ZUMBA
Sundays, Mondays, Wednesdays, Fridays
@ 9am or Tuesdays @ 6pm - 7pm

KRAV MAGA—Fight Like a Girl
begins 9/7 @ 1pm - 2:15pm

KRAV MAGA—Commando
begins 9/7 @ 2:30pm -3:45pm

J

Our neighborhood has something for everyone.

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7 pm | Popsicle Oneg

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SEPTEMBER 2014 EVENTS

Unless indicated otherwise, all events take place at 202 South Thayer Street, Room 2022

September 10, 4 pm
Shelley Perlove, University of Michigan
Redefining Rembrandt in the Third Reich

September 16, 4 pm
Rachel Tzvia Back, Poet
From Holocaust to Protest: The Poetry and Politics of Tuvia Ruebner

September 23, 4 pm
Deborah Yalen,
Louis and Helen Padnos
Visiting Professor in Judaic Studies
Between State and Folk: The Making of a Soviet Jewish Ethnographer

September 30, 7 pm
Sayed Kashua, Author and Journalist
The Foreign Mother Tongue: Living and Writing As a Palestinian in Israel
200 Fletcher Street, Alumni Center Founders Room

October 2, 12:15 pm
Mikhail Krutikov, Frankel Institute Fellow
Ukrainian Spaces, Jewish Memories, Women's Lives: Local Soviet Past in the Global Post-Soviet Russian Fiction

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Iphigenia to Isaac, a fresh take

By Rabbi Jack Riemer/JNS.org

Tova Hartman and Charlie Buckholtz in *Are You Not a Man of God?* have taken two stories from the Bible, two from the Talmud, and one from Greek literature, stories that we all know—or that we think we know—and shown us how to read them in a fresh and radical way.

The authors begin their recently released book with two stories that seem to mirror each other—the story of Iphigenia by the Greek tragedian Euripides and the story of the Binding of Isaac (which is detailed in the Torah portion of the second day of Rosh Hashanah). The two stories raise the same moral issue, an issue that parents encounter in every generation: What do you do when you are caught between what the Supreme Authority commands of you and what your love for your own flesh and blood commands?

Not only every zealot who sends his child out to die as a martyr, but every parent who sends his child off to war for his country, knows this tension. On the surface, the child in both stories—Iphigenia and Isaac—seems to accept the command of the father and go along with it passively. But commentators on both stories discover what the authors of this book call "devotional resistance" hidden inside the narratives. They claim that the "supporting actors" challenge the fathers by reminding them of the covenant of love, which they say is as sacred as the covenant with the Supreme Authority. Neither Iphigenia nor Isaac can explicitly refuse to obey their fathers because that would put the children outside the boundaries of their culture. But they undermine their fathers' authority in subtle ways that are easy to overlook in these stories—unless you read them very carefully.

When Iphigenia fails to persuade her father to change his mind, she gives in but instructs her mother not to mourn for her, and not even to bury her, because she is an instrument of the nation and not a daughter. By saying this, she turns her father's whole argument upside down. She says: You want me to be an instrument of the state and not a daughter? I'll show you what it means to be an instrument and not a daughter. I'll show you what happens when you make the covenant of love less sacred than the covenant with society. It is never quite said in words, but the point of the play may be to undermine the values of the society for the sake of the values of the family.

The same hidden agenda can be found if you carefully read the story of the Binding of Isaac. On the surface, Isaac obeys his father without question. There are a host of midrashim that describe Isaac as taking such steps as asking his father to tie him up in order to make sure that he does not spoil the sacrifice by moving. The Talmud, the Danish philosopher Søren Kierkegaard, and Rabbi Joseph B. Soloveitchik all agree in calling Abraham a great hero because he does not let concern for his child stop him from carrying out the will of God. And Isaac is praised by them too, for going to be sacrificed without protest and without hesitation. It is for this total and almost inhuman devotion to God that Abraham is rewarded. It is this that we are to remember when we hear the shofar on Rosh Hashanah. It is this that we mean when we speak of "zechut avot"—the merit of the patriarchs—which accrues to the benefit of their descendants.

But then, just when you think that the readiness to sacrifice what is most precious to you for the sake of God is the lesson of the story, there is a line in a midrash in which Isaac says, "I am ready to die, but I grieve for my mother." Then one can find another midrash in which Isaac tells his father, "Please do not tell mother while she is standing over a pit or on a rooftop, lest she throw herself down and kill herself." In yet another midrash Isaac says, "Father, who will take care of you in your old age without me?" Most surprising of all, Isaac says, "If God has chosen, then…."

How can Isaac say "if" when Abraham has already told him what God has said? Here, Hartman and Buckholtz present a counter-version of the story, one in which concern for family outweighs even the word of God. In this version, Isaac is not docile and not passive, but raises the same questions that we raise when we think about this story.

The book's chapters about other biblical figures, such as the prophetess Hannah, the female sage Beruriah, and the Stove of Achnai, are just as full of surprises as the sections on Isaac and Iphigenia. This book is not easy reading, but it is well worth the effort. Hartman and Buckholtz reveal how many different ways there are of reading the same stories, and how each reader can find new understanding by reading the old from the perspective of today. ■

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Rosh Hashanah synagogue services: meaningful or just a marathon?

By Maayan Jaffe/JNS.org

There are four sounds that the shofar makes on Rosh Hashanah. The *tekiah* is a basic note of moderate length. *Shevarim* breaks the *tekiah* into three short notes. *Teruah* breaks the *tekiah* into nine smaller notes. *Tekiah* gedola takes the standard *tekiah* and makes it three times as long.

Synagogue services, too, have varying lengths. There are short services, such as the evening service on Rosh Hashanah, and even shorter ones like the weekday afternoon service (mincha). In fact, mincha can be so short that Rabbi Randall J. Konigsburg of Temple Beth El in Birmingham, Ala., has seen Israeli bus drivers "jump off the bus, *daven* (pray), and jump back on the bus without losing much time on their route."

The same can't be said for shacharit (morning service) and mussaf (additional service) on Rosh Hashanah—far from it.

"The Rosh Hashanah morning service is designed like the *tekiah gedola*," Konigsburg tells JNS.org. "The theme of the day is the coronation of God as ruler of the universe. A coronation is filled with pomp and ceremony, and that is what the Rosh Hashanah service is all about."

It sounds nice in theory, but realistically, how many Rosh Hashanah services have you spent in the hallway chatting with your friends? Or maybe you've even done it quietly in the back of the sanctuary, bemoaning the length of the rabbi's speech or the operatic performance of the cantor, which to you has little meaning or attraction.

"I understand having *kavanah* (proper intention) on Rosh Hashanah, but to elongate something that normally goes 25-30 minutes to an hour seems pointless," laments Gabriel Lewin of Pikesville, Md. "And while I appreciate the need for shuls to raise money and to sell off honors, like getting an aliyah [to the Torah], the problem is it turns into 35 minutes of grandstanding… and it also wastes a lot of time that could have been spent doing something more *kadosh* (holy)."

Lewin said he doesn't like the lengthy *mishaberachs*, blessings that are added during the Torah reading. Though he's a chazzan himself, Lewin said he finds fault in cantors who "like to hear themselves sing" and turn the prayers into a performance.

Hannah Heller, also of Pikesville, says she remembers being "frustrated as a child in shul when *davening* seemed endless and the people talking was such a distraction that I wondered why I had to be there all those hours."

Today, Heller said she still finds Rosh Hashanah services to be long, but they are also very meaningful for her. It was a matter of finding the right synagogue in Netivot Shalom, a modern Orthodox establishment where, according to its website, "everyone has a voice."

"Those who lead the *davening* do a lot of catchy, popular tunes and people are encouraged to sing along," says Heller, noting that the tunes make her a part of the service.

CREDIT: YONATAN SINDEL/FLASH90.

Selichot (forgiveness) prayers at the Western Wall in the Old City of Jerusalem on August 31, 2013, prior to Rosh Hashanah that year.

> ***When we understand the service and are engaged by it, we don't really consider the passage of time. When we don't understand the music or the words, then yes, it seems to drag on and on."***

Heller says the speeches at Netivot Shalom are kept to a minimum and given not only by the rabbi, but also by members of the congregation. And while a lot of traditional singing takes place, "the person who leads davening avoids making it a cantorial performance and, instead, makes more of an effort to include everyone and help them feel that the prayers are relevant to each of us. … If congregants feel involved, they will be far more interested in *davening* and less concerned with watching the clock."

Heller also finds that being prepared can make a difference. She brings—and the synagogue provides—Jewish books in English for moments when the liturgy is too heavy or she is struggling to stay focused. One book she recommends is *Rosh Hashanah Yom Kippur Survival Kit,* by Rabbi Shimon Apisdorf, but she notes that there are many others for that situation.

In addition, Heller recommends that synagogues offer pre-holiday primers to assist congregants in understanding the prayers. She says recording tunes for participants to learn in advance can be helpful, too.

"The real problem with all services is not that they are too long, it is that people are not engaged by the service," says Konigsburg. "An opera is very long with lots of singing, unless you have read in advance the story and know what musical highlights to pay attention to. When we understand the service and are engaged by it, we don't really consider the passage of time. When we don't understand the music or the words, then yes, it seems to drag on and on."

Konigsburg says that rabbis and cantors can work hard to engage their members, but ultimately, "each of us is responsible for our own spirituality."

Lewin realized that lesson not too long ago and decided to find a synagogue that was a better fit. Now, he prays in a service at a private home with 40 or 50 like-minded individuals instead of a larger Baltimore shul.

"You have to know yourself," says Lewin, noting that one should not reflexively attend the synagogue his family went to and assume it will somehow meet his needs. "Don't be afraid to go somewhere else. Be honest about what you want and find it. In big cities, it all exists."

Andrew Lavin attends Temple Beth Israel in Port Washington, N.Y. He says he also used to find the length of the High Holiday prayer experience challenging, but as he has gotten older, he finds synagogue to be "one of the few places in the world where I can get peace and quiet and solitude and get into my own thoughts."

Lavin, however, says he does not judge others who feel differently.

"No one says you have to get there at the beginning of the service," he says. "I think you should go the length you want and feel comfortable with that. If you can be spiritually fulfilled in just a few hours, then that's good. … It's a new year, so let go of the *meshugas* (craziness) and be hopeful for the future."

Konigsburg says, "The Rosh Hashanah service is not a marathon, but an appropriate entrance to a Jewish New Year." ■

Maayan Jaffe is a freelance writer in Overland Park, Kan. Reach her at maayanjaffe@icloud.com or follow her on Twitter, @MaayanJaffe.

The cantor's perspective: For meaningful High Holidays prayer, preparation is key

By Jacob Kamaras/JNS.org

LOS ANGELES—The holiest days on the Jewish calendar, Rosh Hashanah and Yom Kippur, are largely spent in synagogue. Yet prayer isn't usually the focus when Jews prepare for the High Holidays, observes Cantor Arik Wollheim.

"Hopefully people go through this process of repentance, and they give charity, but what about prayer?" Wollheim tells JNS.org. "People neglect that. How many people open the prayer book before Rosh Hashanah and Yom Kippur and go over the davening?"

The answer, Wollheim says, is almost no one. But he is looking to change that. At Congregation Beth Jacob in Beverly Hills, Calif., where he is in his first year as cantor, Wollheim organized a sing-along preparation event in advance of the High Holidays, in addition to posting melodies on the synagogue's website.

During this year's High Holidays at Beth Jacob, an Orthodox synagogue, Wollheim will be accompanied by the Maccabeats, the popular Jewish a cappella group that burst onto the scene in 2010 with their hit Hanukkah song "Candlelight." A student of famed cantor Yitzchak Eshel, Wollheim—formerly the cantor at Congregation Agudath Sholom of Stamford, Conn., retired U.S. Sen. Joe Lieberman's synagogue—sat down with JNS.org to give his perspective on the Rosh Hashanah and Yom Kippur services.

JNS.org: What are the challenges of trying to engage a congregation in High Holidays services?

Cantor Arik Wollheim: "For the holidays, together with the regulars, the people who come every week, or several times a month, in every congregation you also have a number of people that come only for the High Holidays. And they are a little bit disconnected with what's going on throughout the year in the synagogue.

"The challenge is [figuring out] how to create a service that makes everybody happy. My approach is to create a salad of styles and selections. And by that I mean, for instance, I use classical cantorial music, what I call 'nice oldies' that congregations sing, that everybody knows. I use Israeli songs. The most recent melodies that religious music and the yeshiva world provide. And I use every form of Jewish music, almost. My challenge is, what's the balance between all those different components?

Cantor Arik Wollheim

"Especially here in America, and also in Israel, not everybody understands all the text. Thank God we have prayer books with an English translation, but it's not the same [as understanding the Hebrew], and people sometimes don't bother to look at the translations. It's not that they don't want to, but you're engaged already in the recitation of the prayer, you don't have time to also look [at the translation].

"For the High Holidays liturgy, we have a lot of poems, and many of them were written during the Middle Ages. It's very poetic, high language that is not that easy to understand. How do I create that inspiration? What can I do to make people engaged in the service, even though it's very difficult? It's a long day, they've been standing for hours, they're fasting, they're tired, and they don't understand the text, in many cases."

JNS.org: How does a cantor prepare for the High Holidays?

"I'm going through a tremendous amount of research in order to create that 'salad' that I spoke about. "You have to understand what your objectives are. Do I want to do congregation singing? How much congregation singing do I want to do? What is the mood that I'm trying to create? There's a connection between one [objective] and the other. It's like one symphony. You have a theme, and a theme, and a theme, and then the fillers in between, and the question is: What do you do with those fillers? How are they going to work together?

"Preparation is huge. Every year we're different. I'm not the same person I was last year. This is the day of judgment. I think every cantor feels a huge responsibility on those days, because we're praying not only on our behalf, we're praying on behalf of the entire congregation. It's a tremendous responsibility, and you go through the text, and you try to figure out: How does it resonate with you? What is the meaning of the text? How can you make it relevant to you, to your life, to the lives of your congregants?"

JNS.org: Which prayers do you see as the highlights of the High Holidays service?

"I think without doubt, *Unetaneh Tokef* is one of the highlights. First of all, because of the text. [It includes] the description of the process that goes on in Heaven. It gives us an idea of how God examines each case, so to say. From a musical perspective, this is your chance as a cantor to really shine, to show what you can do, especially because the text is so moving. This is your moment to try to inspire people, to really get them to try to feel something.

"Number two, there's a prayer called the Hineni. It's the first thing that the cantor says before Mussaf. The cantor is the only one who recites that prayer. And basically it's a prayer for the cantor, asking, 'God, please help me in this task, and don't judge them, my congregation, because of my sins. If I'm doing it wrong, don't let if affect them.' It's really a personal prayer that reminds us cantors that at the end of the day, this is not about how we sing, and the music, and all that kind of stuff. It's about this tremendous responsibility that we have of pleading on behalf of the congregation."

JNS.org: What do you remember about the first time you led a High Holidays service?

"I was 14. It was a little synagogue in the town where I grew up in Israel, Azor (a suburb of Tel Aviv). I led the services with my dad. Obviously I was nervous, but I felt comfortable because I started leading services as soon as I was bar mitzvahed, so already I led services for a whole year prior to that. So I felt comfortable leading services, and I knew my dad was next to me.

"It was a congregation where everybody knew me since I was born, so it felt like [leading the service] amongst your family. It was a very supportive audience.

"I did that for a couple of years, and that gave me confidence later on, when I started taking on jobs elsewhere."

JNS.org: What advice would you give about how to approach High Holidays prayer?

"The service is very long, we have a lot of text. If I have one recommendation to people for the holidays, it's don't take a prayer as something obvious, that we've done every year, and that's it. Take the prayer book, take the machzor, and go over the text. See what it means to you. See what prayers resonate with you. Refresh your memory with some of the tunes. Read the English translation, so you'll know what you're saying.

"I can guarantee that if you do some preparation, you will get much more out of the service, and this is regardless of who is leading it." ■

Fast and easy

By Lisë Stern/JNS.org

On the evening of Tuesday, Sept. 25, Jews around the world will begin the annual fast of Yom Kippur, abstaining from eating and drinking. "We devote an entire 24 to 26 hours to reflecting," says Rabbi Sander Mussman, education director emeritus for Congregation Beth Shalom in Northbrook, Ill. "How can we do that? By not being concerned with how we look, how we dress, or worrying about the food."

Bonnie Taub-Dix, RD, author of Read It Before You Eat It and co-author of Kosher By Design Lightens Up, believes, "We're supposed to feel the discomfort of our ancestors, of those that suffered back in the day. And also that there are plenty of people that go hungry today."

But for many, the idea of the fast looms large and intimidating. Last year, the Jerusalem Post ran an article asserting that the emergency medical service organization Magen David Adom in Israel was on high alert for the holiday, "with hundreds of medics and paramedics—paid and volunteer – on duty to treat people who feel unwell in synagogues and elsewhere."

JNS.org consulted with several registered dietitians and nutritionists on how to prepare for the Yom Kippur fast and how to get through the day the healthy way. Here is their advice:

CREDIT: JINA LEE

Fruits and vegetables.

Drink up

Invariably, Yom Kippur seems to be the hottest day of the year. "Be sure to drink plenty of water the day before, so that you are fully hydrated," says Ruth Frechman, RD, a spokesperson for the Academy of Nutrition and Dietetics and author of The Food Is My Friend Diet.

Taub-Dix agrees. "A lot of people don't realize when you're dehydrated you feel irritable, tired, lethargic—a feeling you don't want, especially if you're sitting in temple," she says.

"Avoid sweetened beverages like soda or juices, as they contain added sugars and empty calories," advises Toby Smithson, RD, CDE, a spokesperson for the Academy of Nutrition and Dietetics and founder of DiabetesEveryDay.com. "It will also help to avoid alcohol or large amounts of caffeine, since they can induce dehydration. The best way to stay hydrated is to drink clear fluids early and often the day before. Water is the best choice. For storing up on electrolytes, consume a variety of fruits and vegetables."

Taub-Dix, noting that not everyone is crazy about plain water, suggests enhancing it with cut up fresh produce. "Watermelon and peaches make the water taste delicious, and when you're done drinking, you have the fruit. Cucumber is great during the meal, more refreshing, and doesn't take away flavors, very neutral."

Meal preparation

How you eat the day before can affect how easy the fast may be. "People are afraid of not having food," Taub-Dix says. "Many people really overdo the night before because they're not going to eat all the day the next day, and when evening comes they eat enough for three meals."

Frechman notes, "Under normal circumstances, fasting for a day will not be harmful to one's health. There are 3,500 calories in a pound. If the average intake is 2,000 calories a day, fasting for a day will not even result in a loss of one pound."

Continued on next page

Fast, from previous page

Still, the last meal before the fast should be carefully considered. "It is important to consume foods with protein as well as high fiber foods to help you feel fuller for longer," says Smithson. "The day before the fast, focus on nutrient-rich foods, those foods that are packed with nutrition versus packed with calories." Joy Dobost, PhD, RD, a nutrition spokesperson for the Academy of Nutrition and Dietetics adds, "It would be best to consume whole grains, lean protein, and a vegetable and fruit source for fiber to ensure adequate protein, complex carbohydrates, and fiber prior to fasting."

Good protein sources include things like lean meat, poultry, fish, beans—and servings are smaller than you might think, "Three or four ounces is adequate protein," says Taub-Dix. "It looks like a deck of cards." For carbohydrates, she says, "You want carbs that are going to last in your system the longest – whole wheat pasta, brown rice, quinoa. When you have a carb that is whole grain and has fiber, it takes longer to break down, sustains you longer, as opposed to something that's just white."

"Eating a lot of sweets may cause blood sugars to rise and then crash, resulting in more hunger," Frechman observes.

To fast or not to fast

Taub-Dix says, "When we talk about this holiday in particular, we talk about reflecting and self examination, what your year has been like. A good question to ask is, 'Did I take care of my body? Am I setting a good example for my family?'"

While eating and drinking properly the day before can make the fast easier, Smithson notes, "A fast will be more difficult for people who have diabetes or hypoglycemia, and actually they should not fast. People who have medical conditions are exempt from fasting as the purpose is not to make you ill." Those with hypoglycemia (low blood sugar) need to be especially careful, she says. "Hypoglycemia can lead to loss of consciousness, convulsions, or seizures, which require medical emergency treatment. Fasting for Yom Kippur should not cause a compromise in health."

"If there's a medical condition, eating is a must," asserts Rabbi Mussman. "Life is the most important thing." This also applies to pregnant women and those who must eat food at regular times to maintain health, or to those who take medications that need to be consumed with food. "They must do what is healthful for them, but at the same time be aware, reflect and go on from there."

Taub-Dix notes that fasting can be easier for some than for others, no matter the foods they eat beforehand. "There are people who are just able to put food out of their minds and not think about it as much, which is not an easy thing to do. Tell yourself you ate yesterday." Frechman adds, "Yom Kippur is a special spiritual day. Dedicating the day to prayer and reflection and not thinking about the physical body may help."

"My fondest memories as a kid of Yom Kippur and fasting are the time my family sat together and played games and told stories —we just did things together," Taub-Dix says. "That's something to be cherished. Food is a thread that holds us all together. During this holiday, sitting in temple, being with family, that's what you can take in as food." ■

Jewish spiritual direction: old and new

By Linda Greene

The Hasid sat as still as possible in the small plain space outside the rabbi's study with the other seekers. He had on his best collar and only suit. Nervously he fingered the *kvittle* in his right pocket on which he had had the village scribe write his question for the rabbi. In his left pocket he could feel the unusual weight of the few coins he had put together to give the rabbi for this *Yehudit*, consultation. He knew most of it would go in the rabbi's *pushke*, (charity box). He had pondered and searched his soul for a long time before phrasing this question. He trusted absolutely that the rabbi would give him an exact and impeccable *etzah*, (solution).

In turn the rabbi had prepared all his life for these exchanges with his community. The study of Torah, davvening, contemplation, humble self-examination and refinement of his middot, personal character traits, were his daily routine. He would listen with every aspect of his being and perceive the complete Neshama (soul) of the one before him. He would sigh deeply with the weight of the responsibility to deliver an answer with guidance from God, not just from his own meager wisdom.

This is what Spiritual Direction looked like in the Hasidic community for hundreds of years. Unlike our own communities, that Jewish community was homogenous and had unquestioning faith in God, and the insightful divine inspiration of the rebbe. Some contemporary American Jews question the nature of the traditional Jewish God. At the same time they feel connection to something greater than themselves. Contemporary Jews live diverse lives in diverse communities. They are served by rabbis who wear many more hats than the rebbe in the shtetl: prayer leader, educator, social director, pastor, social worker, social action leader, interfaith leader etc. In general, rabbis have not been exposed to Spiritual Direction by their institutions. That is until recently. The Reconstructionist Rabbinical College in 2000 and the Aleph Alliance for Jewish Renewal, in 2006, each instituted Spiritual Direction programs. Reconstructionist students are encouraged to have Spiritual Directors (75% do) and Renewal students are required to have them. There is elective training for Aleph students to train as Spiritual Directors.

How did this revived interest in regular one-on-one guidance of an individual on their personal spiritual path come about? What does Jewish Spiritual Direction look like today? Why is it relevant now?

The evolution of contemporary Jewish direction

For most of the twentieth century Spiritual Direction had been practiced among Christians. The earliest Jewish participants in Spiritual Direction were rabbis, Jewish teachers, and therapists seeking personal spiritual support. As there was no practice of Spiritual Direction available in progressive Judaism, they sought counsel with Christian colleagues. The Jewish professionals found profound value in the relationship. Eventually some moved on to train in the Christian programs to become Spiritual Directors for others. Afterwards, they initiated Spiritual Direction ,practice and/or training within Jewish ordination programs, or founded non-affiliated Jewish Spiritual Direction training centers.

A good example of this evolution is Rabbi Howard Avrum Addison. He was educated at the Jewish Theological Seminary and was Abraham Joshua Heschel's last student assistant. Rabbi Addison now serves as the senior rabbi at Temple Sinai in Dresher, Pennsylvania. He was introduced to Spiritual Direction through Reverend Roy Oswalt of the Alban Institute.

> ***As ethnic ties among American Jews diminish — with more non-Jewish parents, spouses, children, friends and neighbors — American Judaism is becoming, in broad terms, less ethnic and more religiously and spiritually oriented.***

In 2001, he went on to co-found Lev Shomea: Institute for the training of Spiritual Directors in the Jewish Tradition, under the auspices of the Isabella Freedman Retreat Center. Similarly, one of his cofounder's, Barbara Breitman, a psychotherapist, was the first Jewish student at the Shalem Institute for Spiritual Formation founded in 1974,by Tilden Edwards, based on the Christian Comtemplative Tradition in 1998. Together Rabbi Addison and Breitman are the editors of the book *Jewish Spiritual Direction: An Innovative Guide from Traditional and Contemporary resources.*

Other pioneers are Rabbi Amy Eilberg and Dr. Linda Thal. They started their Morei Derek training through the Yedidya Center for Spiritual Direction in 2002. Rabbi Eilberg was the first woman rabbi ordained by the Conservative movement. She did her Spiritual Direction training at the Shalem Institute. Dr. Thal, an educator, did her Spiritual Direction training at Fordham University.

Rabbi Shohama Weiner founded the Aleph program. She trained at the Academy for Jewish Religion, where she eventually became dean. She is currently president emeritus at AJR, rabbi at Temple Beth El of City Island, and Rosh Hashpa'ah, director of Spiritual Development for Aleph Ordination Programs. The distinguishing factors in the Aleph program are the Hasidic roots of Rabbi Zalman Schachter-Shalomi z'l, Jewish mysticism, and an emphasis on Spiritual Direction as an addition to pastoral care.

The program is called Hashpa'ah from the root shefa, in this case meaning abundance. The director is called the *Mashpia,* the giver. The directee or seeker is called the *Mushpa*, the receiver. I am now in the three-year training with Aleph Alliance for Jewish Renewal to certify as a Mashpiah.

Spiritual direction today

So, what is contemporary Spiritual Direction? It is an on going relationship that provides the opportunity for the Mushpa, the seeker, to explore her life in relationship to whatever she considers beyond herself : God, Universal Energy, Gaia, the Mystery etc. Is the seeker interested in exploring her doubts, in raising her insight, in cultivating more awareness of Spirit in her life? Is she yearning for guidance from or intimacy with the Divine?

The seeker sets the goals. The Spiritual Director is there to provide a safe space, to witness and accompany him on his journey. I like to think of it as being a spiritual friend. The two typically meet monthly in person, by Skype or phone. The receiver shares the stories in his life that need to be shared. These stories could be about relationships, work, self-esteem, and life purpose, whatever is of concern in the moment. The response by the Spiritual Director can take the form of deep acknowledgment, reflective listening and questioning, joint silent contemplation, personal prayer or blessings, as well as an exploration of spiritual practices.

The *Mashpia's* goal is not to offer solutions. Rather, the goal is to assist the *Mushpa* in noticing, addressing and resolving concerns on their own, enriched by the spiritual support of the Director and by their own evolving spirituality.

The gifts received from this engagement can be huge. They will vary according to what the individual was seeking. Will the gift be a sense of being held by higher wisdom or by God? Will it be increased access to one's own intuition, or to guidance from God? Will the gift be clarity of higher purpose and priorities… how to live a righteous life? Will the gift be an awakened sense of Holy presence in life, feeling whole and blessed? Will the person feel more deeply connected to Jewish heritage? Will the gift be greater intimacy in relationships? The gifts will be unique to each individual.

Why spiritual direction now?

Why is Spiritual Direction experiencing a revival at this time? Here is a quote from the Yedidya Center website:

> "Over the last ten years, Jewish spirituality has begun to move from the periphery of the Jewish community's concern into the mainstream. This is reflected in a recently (ed. note 2008) completed report, based on a national survey, by Professors Steven M. Cohen and Lawrence Hoffman, who write:
>
> As ethnic ties among American Jews diminish — with more non-Jewish parents, spouses, children, friends and neighbors — American Judaism is becoming, in broad terms, less ethnic and more religiously and spiritually oriented. …Young Jews are more spiritually inclined on every available measure than their elders. The historic large gap in spiritual orientation between Jews and others is narrowing, especially among younger adults, those 35 and under. (http://www.synagogue3000.org/files/S3KReportHowSpiritual.pdf)
>
> Spiritual direction is a potent tool for helping people explore and deepen the spiritual dimension of their lives."

I have observed in myself an increased need for spiritual nourishment over the last 20 years. I love attending services and Torah study. I delight in life cycle and community celebrations. I find meaning in observing the holiday cycle. I have gone on to pursue choir participation, meditation, Kabbalah studies, Mussar, Rabbi Shefa Gold's Chant Leadership, and now, Spiritual Direction. These have led me to increased appreciation of all my traditional practices, a deepening of my sense of connection with God and Jewish tradition, and an overall enhancement of my sense of well being. I invite you to consider your own needs and interests in spiritual nourishment, how you could pursue them and whether Spiritual Direction might have a role to play in your life. ■

Announcing Hebrew Day School's new staff

Hadar Dohn, special to WJN

Hebrew Day School of Ann Arbor is please to announce its new additions to the faculty and staff for the 2014–15 school year. Joining the already stellar team, the following individuals are sure to enhance and promote the outstanding programming at the school.

Rachel Wall is HDS's new office manager. She had spent the summer in the office getting acquainted with the school, and looked forward to the day when the students entered the school on September 2. Originally from California, Wall attended Northwestern University where she studied human development and psychological services with a minor in psychology. She was involved in a variety of social services work, including in affordable housing on Chicago's South Side and advocacy for and with adults with disabilities. Wall teaches Hebrew School and coaches adults with disabilities. She is married to Logan, a doctoral student at U- M. "I'm looking forward to meeting everyone individually," Wall says, so please stop by the day school office.

Rachel Wall

Zehava Bookh is HDS's new upper grades' Hebrew and Judaic studies teacher. Teaching both the combined third/fourth grade class, as well as the fifth grade, she brings her extensive teaching experience to her students. Bookh holds a master's degree in education with a specialization in mathematics and computers. She has taught middle and high school in Israel and in the Ukraine. Bookh explains, "In my work as a teacher I approach each of my students with understanding, respect the student's right to be different, and make sure to provide all students with the necessary knowledge and skills appropriate for their ability. I like when children ask questions, when they are curious to know, to understand, to write their own story or explanation." Bookh moved to Ann Arbor from Israel a year ago and is excited to be a part of the HDS community.

Zehava Bookh

Yael Statman joins the Hebrew and Judaic studies faculty as the assistant in the first/second grade multiage classroom. A familiar presence at school, Statman had worked as a substitute teacher at HDS. In addition to teaching at HDS, she teaches at the University of Michigan. Statman holds a master's degree in psychology. She has a rich experience working with children and teaching Hebrew and Judaic studies in both formal and informal settings. Statman moved to Ann Arbor from Israel two years ago. She is married to Yaakov, a doctoral student, and is the mother of two children.

Yael Statman

Sara Goldshlack is new to Ann Arbor, but not to Michigan. Goldshlack and her husband are excited to return to their home state of Michigan, after spending a decade away. Goldshlack is HDS's new resource coordinator. She holds a master's degree in special education and has taught for eight years, most recently in a special education program at Congregation Beth Chaim in Princeton Junction, New Jersey. Goldshlack's role at Hebrew Day School is to coordinate the learning services for all the students. Using the Response to Intervention (RTI) model, Goldshlack works with students and teachers.

Sara Goldshlack

Liz Wierba is HDS's new consulting psychologist. She is a limited-licensed psychotherapist practicing in the State of Michigan. Her approach is focused on developmental readiness and individual strengths of each child. Wierba received specialized training for educational settings, child psychotherapy, parental guidance and testing. Ann Arbor's University Center for the Child and Family (UCCF) and St. Joseph Mercy Behavioral Health Services, and Battle Creek's Venture Behavioral Health, are among the sites where she received clinical training in child and adolescent therapy and evaluation. Prior to her work as a clinician, Wierba completed a doctorate in Organizational Psychology (1998), and a post-doctoral fellowship from the School of Information (2002), both at U-M. Wierba completed a post-doctoral respecialization in clinical psychology from Fielding Graduate University (2013). She has served as a faculty member at U-M teaching organizational and clinical psychology for 13 years. In addition, Wierba enjoys volunteering for several local nonprofit organizations, including the Jewish Community Center of Greater Ann Arbor. She currently also works with children and adults at Huron Valley Consultation Center in Ann Arbor.

Liz Wierba

The 2014-15 school year brings exciting changes to Hebrew Day School of Ann Arbor. From new staff members to multiage classrooms, the school continues to grow and develop its excellent practices. If you would like to learn more about HDS, email Ali Reingold at areingold@hdsaa.org to schedule a personal tour, or call 971-4633. ■

Kids helping kids – tikkun olam

Mimi Weisberg, special to the WJN

Teaching kids the value of tikkun olam and finding meaningful volunteer opportunities is a difficult task. Carrie Bank, an Ann Arbor mother of three, has struggled with this for years. "I would search for volunteer activities for my kids, but I always had a hard time finding ways for them to make a difference with their own hands. I want my kids to understand they have the power to help others even though they're children. I want them to feel responsible for the people in their own backyard."

Bank proposed her idea of "Kids Helping Kids" to the Ann Arbor Jewish Federation Family Salon Committee—and won a $5,000 grant to put her plan into action. The Jewish Federation's Impact Fund was created to stimulate innovative and creative programming for the Ann Arbor Community. $40,000 is awarded each year.

The Family Salon grant will support a series of free events that provide meaningful volunteer activities for kids and their families, and is co-sponsored by the Jewish Federation and the Jewish Community Center of Greater Ann Arbor.

The first event in the series is "Backpacktacular." Kids will collect, organize, and donate school supplies to underprivileged children. The event will also includes a free pizza dinner and craft. "It's important that the events are free," says Bank, "and that they focus on an act of community service. I want our kids to do something meaningful—and take away a lesson of tikkun olam. But I also know that kids are kids and we need to show them some fun too."

In the fall, the second event in the series will be "Apple Pickin' Kids." It will be held at a local orchard where families will gather to pick apples. Each family will then donate a bag to Food Gatherers in Ann Arbor. This event will teach the kids that even though they are young, their sheer numbers can make a big difference when they work together. Committee member Sarah Zagar says, "We hope that our kids learn the responsibility to take care of others, and that doing this type of project as a community makes it fun. We want them to see the amount of food they pick and understand that we're giving it to hungry people."

The winter event will be "Canvas for Kids." At this event, children will decorate stretched canvases, which will then be donated to Mott Children's Hospital. These works of art will add color to the hospital's hallways, helping kids realize they can brighten up someone's day.

The last event is scheduled for summer 2015. This will be a Gratitude Party for all Kids Helping Kids participants, along with new families who are interested in participating the following year. The wrap-up party will take place at Independence Lake with tasty food, drinks, playtime, and pats on the back. This event will recognize outstanding efforts and provide follow-up on the people who were directly impacted by the service. "Closing the loop is very important to driving home the lessons we want to teach," says committee member Robyn Schmier.

Each event is designed to build a strong sense of Jewish community in Ann Arbor, while also teaching children about the value of helping others. As Bank says, "We want our kids to see the need in our community, we want to show them that they can solve problems, and we want them to appreciate their own good fortune."

The Kids Helping Kids series is being produced by a small team and they would appreciate help from other interested parents. Contact Mimi Weisberg, at mimi@jewishannarbor.org or 677-0100 for information on how to support an event with your time and ideas, and for details about the upcoming activities. ■

Itzhak Perlman
violin

John Root, piano
Sunday, September 14, 6 pm [NOTE START TIME]
Hill Auditorium

Beloved for his charm as well as his talent, Itzhak Perlman is treasured by audiences throughout the world who respond not only to his remarkable artistry but also to his irrepressible joy for making music. Born in Israel in 1945, Perlman came to New York as a teenager and was propelled to national recognition with an appearance on the "Ed Sullivan Show" in 1958. He subsequently attended The Juilliard School and over the past 50 years has established himself as a cultural icon and a household name in classical music. Over the past decade, he has become increasingly devoted to both conducting and to music education, but it is as a recitalist that Ann Arbor audiences know him best, with 10 UMS concerts since his debut in 1970. Programs to be announced.

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Under Muslim-Jewish hashtag, sharing a message of people over politics

By Maayan Jaffe/JNS.org

#JewsAndArabsRefuseToBeEnemies. To some, it's just a hashtag. To others, it's a way of life.

When Israeli Abraham Gutman and Syrian Dania Darwish, students at Hunter College in New York City, recently posted a photo of themselves holding signs with the above hashtag on Facebook, they didn't know it would create a worldwide sensation.

"We are not politicians, not PR people," Gutman told JNS.org. "We are students. We know a hashtag won't solve this long conflict, but we wanted to be part of the solution and not part of the problem."

But since the hashtag campaign started, dozens of others have posted similar photos in an attempt to demonstrate that people of different backgrounds, religions, and countries of origin can be friends, lovers, and even spouses.

"This is about people," said Gutman.

People such as Sara and Maggie Amin, sisters born to an Egyptian Muslim father and a Jewish American mother. Their parents have been married for 39 years.

Growing up, the Amins said they didn't think anything of their mixed origins. Mom cooked matzo ball soup and grandma would come in the summer to make homemade falafel and other Middle Eastern cuisine. In Rockville, Md., they attended a school that catered to children of foreign diplomats—her parents were not diplomats—and hence had friends of every religion and culture.

"We had one friend whose father was Hungarian and mom Filipino. Another friend was Greek," recalled Sara Amin, her sister noting that at one point there were 92 nations represented at her high school.

But when Maggie Amin left for Pennsylvania State University at 18, she encountered for the first time people who were "taken aback" by her background.

"I used to call my parents crying because I was so angry," said Maggie Amin, recalling the hateful taunts and questions her peers imparted. She said students would say, "How is that possible?" or "Do your parents fight all the time?" or "Is your dad a terrorist—how does your mom deal with that?"

Maggie Amin said she would stand up for her parents, telling peers that her parents not only didn't fight, but were deeply in love. If they discussed the Middle East at the dinner table, they'd usually agree—and their debates were no different than any other married couple's.

CREDIT: PROVIDED PHOTO.

Syrian Dania Darwish (left) and Israeli Abraham Gutman, pictured, started the hashtag campaign #JewsAndArabsRefuseToBeEnemies.

The girls used to travel to Egypt regularly when they were younger, though in recent years and since the passing of their grandmother, the family has been more hesitant. Sara Amin recalled that the visits required more-than-average planning. Their parents had to bring their marriage license, for example, to prove they were a couple, and the group would be stopped at border control for questioning. Authorities could not understand what this Egyptian man was doing with three "white women."

"It was frustrating sometimes," said Maggie Amin, "but nothing we couldn't overcome."

Salem Almaani, 26, of Jordan, and Matt Martin, 32, of California, live together in Brooklyn, N.Y. The gay couple met through mutual friends two years ago and were among the many to post a photo with #JewsAndArabsRefuseToBeEnemies.

Martin told JNS.org that he and his partner have often joked that they are "the representation of peace in the Middle East."

The couple's mixed background has never proved to be an obstacle. If anything, it has opened their eyes to a new reality. Martin, for example, was raised culturally Jewish and during college became a more active supporter of the state of Israel. Since meeting Almaani, he said, "I am not on one side or the other. I see both sides a lot clearer."

Almaani said his decision to date Martin was met with some resistance by his parents. His mother had a hard time accepting his homosexuality and his choice to date someone of a different background. His father, he said, "is pretty conservative and he has had to alter some of his perspectives."

"A product of the media mainly, it seems you always have to marginalize people, paint someone as the bad guy or good guy," said Martin. "But there are two sides and people from different backgrounds can get along, work together, be as successful and happy as other friends or couples that are from the same background."

Dr. Sahar Eftekhar, an Iranian Muslim dating Jewish American Zachary Wettenstein, expressed similar sentiments. She said the couple celebrates each other's holidays and sees each other's rich culture as a benefit, not an obstacle.

When Eftekhar and Wettenstein posted a photo, however, hateful comments came in from every direction. Eftekhar said Muslims from Arab countries accused her of overstepping her bounds, being that she is of Persian and not technically Arab origin. Others called them names, and made accusations she is confident they only felt comfortable expressing from behind their computer screens, rather than face to face.

These comments, she said, give her posting—and the #JewsAndArabsRefuseToBeEnemies hashtag—greater importance.

"Sometimes it is hard for others to put themselves in someone else's shoes or to see the world through someone else's eyes," said Eftekhar. "I think this is a very dangerous thing. Underneath these stereotypes, which we have placed on each other, we are the same. We are all human. … I hope our generation will be more open-minded and spread this message."

Sara Amin hopes so, too. She said watching her Facebook feed—she works at a Jewish federation—has been "interesting." Her Jewish friends are reporting one side of the story, her Palestinian and Egyptian friends another.

"It's like a seesaw. You keep getting yanked back and forth. You feel everyone wants what is best for themselves. But what about what's best for the whole?" she said, adding, "I think the hashtag #JewsAndArabsRefuseToBeEnemies is saying we have a choice of how to live our lives, how to treat others, whether to embrace others or not."

Gutman, the hashtag's co-creator, stressed social media's upside and downside.

"Social media is a great tool for social good," he said. "But it also makes us use harsh words, get in arguments—quick, fast, short, and bold. That's not productive. #JewsAndArabsRefuseToBeEnemies says, 'Let's be respectful and have a conversation.'" ■

Maayan Jaffe is a freelance writer in Overland Park, Kan. Reach her at maayanjaffe@icloud.com or follow her on Twitter, @MaayanJaffe.

Op Ed: Palestinian terror: genocide by another name?

By Stephen M. Flatow/JNS.org

It's time to say the G-word out loud. Palestinian terrorism is not just another form of violence. It's genocide by another name.

A word such as "genocide" should never be used lightly. If it is to have any meaning, it dare not be flung about just to make some political point or to award victim status to some aggrieved party that has suffered far less than mass murder.

At the same time, we have to be willing to use the G-word when it applies—even if doing so is politically inconvenient or unpopular.

I recently spoke at the 11th National Conference of the David S. Wyman Institute for Holocaust Studies. It was the first time I have ever addressed such an event. I was one of the speakers in a session involving individuals connected to genocides other than the Holocaust.

There we were: a survivor of the Rwandan genocide, a son of victims of the Armenian genocide, and me, the father of a victim of Palestinian terrorism. At first glance, it must have seemed to some in the audience that the three of us had nothing in common. But the more I have thought about it, the more I have come to realize that, sadly, we have everything in common. All three of us have experienced not only the consequences of genocide itself, but also the added tragedy of politics preventing a response to genocide.

Jacqueline Murekatete spoke at the Wyman conference about how her family was brutally slaughtered by the Hutu mass murderers in Rwanda in 1994, about her narrow escape from that fate, and about the Clinton administration's decision not to intervene. A few days after her address, the New York Times reported that the Obama administration is refusing to declassify 100 internal White House cables from 1994 that reveal what U.S. policymakers were discussing about Rwanda as the genocide was taking place. Those policymakers included senior Clinton officials who are now senior Obama officials, such as National Security Adviser Susan Rice.

Dr. Hagop Deranian spoke about the ornate rug woven by Armenian orphans in 1925 and given to the White House in appreciation for American humanitarian aid to survivors of the Turks' genocide of the Armenians. He spoke, too, about the Obama administration's refusal to permit the rug to be seen in public, evidently for fear of offending Turkey, which to this day denies that it committed genocide.

And I, too, spoke about a genocide that is politically uncomfortable to acknowledge: the genocide that Palestinian terrorists have been trying to carry out since the early 1900s.

It's uncomfortable to acknowledge because it flies in the face of everything that the pundits and the State Department and the United Nations constantly claim—that the Palestinians have become moderate, that there is violence "by both sides," and that enough Israeli concessions will produce peace.

But the truth is that when genocide is involved, no amount of concessions will make any difference.

On April 9, 1995, my daughter Alisa, a 20 year-old junior at Brandeis University, boarded a bus that would take her to a seaside resort in Gush Katif, a region then under

CREDIT: COURTESY OF STEPHEN M. FLATOW.

Alisa Flatow

Israeli control. She never made it because a young Palestinian terrorist, recruited by the group Islamic Jihad, rammed her bus with his explosives laden van and detonated a massive explosion. Alisa was one of eight people murdered in that attack.

Continued on next page

Pro-Israel Muslims seek alternative to radical Islam as a means for peace

By Maayan Jaffe/JNS.org

Jews around the world were inspired last month when Arab-Israeli teenager Mohammad Zoabi cloaked himself in an Israeli flag and spoke into a bedroom video camera, "I am an Israeli and will remain an Israeli. Israel will remain a Jewish and a democratic country."

What few realized is that within days after the video went viral, Israeli police arrested three men in his own family for plotting to cause him harm in retaliation for the piece. His cousin, Arab Knesset member Hanin Zoabi, called her young cousin "a sleazy, mixed-up kid who has identity issues."

Still, more voices like the young Zoabi's have emerged in the month since the kidnapping of three Israeli teens and the weeks since the launch of Operation Protective Edge. Young Bissan Salman, an Israeli Arab from Ramla, blogged on July 23 that she refuses to choose between her Arab and Israeli friends.

"My tears choose the side of peace," she wrote. "We are tired to hear about more killings. We are tired to run every time we the sirens. … Don't judge, pray. Pray for this to be over."

But as the operation wages on and the rockets continue to plummet on the state of Israel, these young voices are lost. But there is another voice, a growing one, that is bubbling above the surface. That voice has little to do with Israel and everything to do with fighting Hamas. It is the voice of Arabs—Muslims, really—calling on their peers to fight the inexorable advance of political Islamism over Islam.

Dr. Qanta Ahmed, author of *Land of Invisible Women: A Female Doctor's Journey in the Saudi Kingdom*, told JNS.org while the media focuses on the war in Israel, similar wars are being waged across the world. Islamism, she said, is the driving force between Islamic State of Iraq and Greater Syria (ISIS) and Iraqi government forces, between the Pakistani Taliban and the Pakistani Army, the Afghan Taliban and would-be Afghan democratic leaders, Nigeria's Boko Haram Islamists and the Nigerian government, and between Jama'at Al-Nursa rebels and the Syrian regime.

"Muslim militaries are not held to global condemnation in the way the Israel Defense Forces must face—despite their targeted attacks, pre-strike warning and efforts to contain civilian deaths," said Ahmed.

Dr. Zuhdi Jasser—founder and president of the American Islamic Forum for Democracy (AIFD), which works to provide a platform for Muslim Americans who advocate for liberty, freedom, and the separation of mosque and state—expressed similar sentiments. AIFD has brought together a group of dozens of U.S. Islamic groups to the form the American Islamic Leadership Coalition. To be a member, agencies have to sign on to a list of 17 principles. The last of the principles is recognition of the state of Israel.

Tawfik Hamid

"I don't believe Israel is a religious issue for Muslims," Jasser told JNS.org. "Hamas and other radical Islamic groups have propagandized the issues for decades and the latest conflict demonstrates that. It is constant warmongering. Hamas creates, starts these wars, commits acts of terror, and then uses the war as a platform to say all its grievances are Israel's fault."

Jasser said that while he hopes Israel deals a heavy blow to Hamas, he does not believe the war will have any long-term impact because the war is not about Israel, but rather "about Hamas and their corrupt ideology."

"You can compare it to drug addiction, which leads to violence," he said. "Well, if you say the problem is the violence and you stop the violence, it won't work. It is the drug addiction that leads to the violence. We believe the gateway drug here is political Islam."

Jasser's group tries to stay quiet on the Israeli-Palestinian conflict because he does not want to feed the international belief system that if that crisis was solved, it would be the solution to global terrorism.

"As a Syrian, I can tell you, nothing is further from the truth. [Syrian President] Bashar al-Assad displaced and killed hundreds of thousands of people and Israel had nothing to do with it," he said.

Tawfik Hamid is a former member of the Jamal Islamiyah terrorist organization. Thirty years ago, he broke from its grip to move to the U.S. and begin a fight against radical Islam. Recently, he founded the International Center for Countering Radicalism (IC4CR.org). He told JNS.org he believes radicalism needs to be fought on multiple fronts.

First, he said, more accessible modern and peaceful interpretations of the Quran are needed. Next, accurate information is required; hate, said Hamid, is often based on misinformation that is being taught Islamic schools and mosques.

Additionally, Hamid said, the world should use behavior modification techniques, like having "more negative reinforcements to stop them from doing terror acts."

Terrorist organizations deprive their followers of anything beautiful, such as color, art, music, fashion, etc. Over time, Hamid explained, the followers become unable to appreciate beauty, and this makes them more receptive to "extremely ugly things."

"It is like if someone destroys the receptors on their tongue, they cannot distinguish between good and bad tasting things," said Hamid. "This is what happens. We need to reintroduce the beauty."

Ahmed, Hamid, and Jasser said they are frustrated by the international media, which offers sensational sound bites and ignores the full picture.

"Many people look at what is happening in Gaza as if Israel is the aggressor. But when you think deeply, Egypt offered a cease-fire and Israel immediately accepted it. It was supposed to start on July 5 at 9 a.m. Hamas refused the cease-fire. The full responsibility for any killings after July 5 lies with Hamas," Hamid said.

He added that Hamas accuses Israel of ethnic cleansing of Muslims, and the U.S. of being anti-Islam. But he said what is not reported is the number of mosques that exist in both Israel and America.

"If this was the case, if they were anti-Islam, why would they allow these mosques and Islamic schools to be built? Compare the numbers to the synagogues and churches in the Muslim world—there, these places are being destroyed," said Hamid, who noted that anti-Semitism in the Arab world has been on the rise over the past decade. Jasser suggested that anti-Semitism might be as high as 90 percent among Arab nations.

A recent Pew Research Center study of Muslim world perceptions of Hamas found that support for the terrorist organization in general was on the decline. But Jasser said the study should be taken with a grain of salt.

"This is no silver lining unless we find an alternative to Hamas—not just we [as] Muslims, but the West. President [Barack] Obama has been missing in action, and if a vacuum is created it will be filled with Arabism or Islamism," said Jasser.

"This is the beginning of change, but Arabs that think like I do, they are very few," Hamid saod. "That does not mean these views could not one day dominate, but they need to be empowered."

Hamid's www.facebook.com/ModernQuranInterpretation webpage has 2 million "likes." He surmises that 10 years ago, that number would have been only 200.

"If we can support this momentum, it can change," he said.

For now, though, Operation Protective Edge continues, and in the end, Israelis and Palestinians, are likely both to lose, said Ahmed.

"Israel is fighting an impossible battle, on one front with nihilist political Islamists who willingly lead their populations to slaughter in the interest of religionized war for fictionalized spiritual gain rather than true political solution," she said. "An on another front, waging other battles with an international media reflecting an increasingly ignored and biased public opinion."

Ahmed added, "The sooner media commentary can be broadened to explain political Islamism, diplomatic and political powers globally can begin to plan the true long-term freedom of the Palestinians… a lasting liberation from the stranglehold of Hamas's political Islamism." ■

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Palestinian terror, continued from previous page

They were eight of the thousands of Jews who have been murdered by Palestinian terrorists in Turkish-ruled Palestine, in British-ruled Palestine, and in Israel over the course of the past century.

What was the motive of these Palestinian attackers? The answer to this question is crucial. Motives matter. They matter very much. Because if the Palestinians' motive is simply to secure some territory—and then live in peace next to Israel—then much of the world can see some justification in their violence.

But if the Palestinians' motive is simply to kill Jews, then their action is genocide. Nothing can justify that, and no surrender of territory will ever put an end to it.

Obviously not everyone who has been harmed in Palestinian attacks has been Jewish. When a terrorist blows up a plane or machine-guns a crowd, non-Jews die, too. And not every victim of Palestinian terrorism has been an Israeli. Alisa wasn't. The terrorists don't know, in advance, the nationality of each of their intended victims.

But we do know who they are trying to kill. And we know it for one simple, harsh reason that no pundit or State Department official ever acknowledges: Palestinian terrorists never try to murder Israeli Arabs.

Think about that. Israeli Arabs are Israeli citizens. Indeed, we are constantly told that they are, overwhelmingly, completely loyal to the State of Israel. So if that is the case, why don't Palestinian terrorists ever attack them? If the Palestinians' grievance is against the policies of the State of Israel—and not against Jews—then they should be attacking Israeli Arabs just as they attack Israeli Jews. But they don't.

If they were just against "Israelis," the Palestinian Authority's newspapers and radio and television shows would be inciting Palestinians to hate Israeli Arabs with the same vehemence that they hate Israeli Jews. They would be accusing Israeli Arabs of being evil and Nazi-like. Their political cartoons against the "occupation" would be showing Israeli Arabs as monstrous occupiers. Instead, their cartoons show "occupiers" with huge hooked noses, side curls, beards, and yarmulkes.

Palestinian terrorists don't plant bombs in supermarkets in Israeli Arab neighborhoods. They don't machine-gun bus passengers in Israeli Arab towns. They don't kidnap Israeli Arab teenagers from hitchhiking posts and murder them.

The reason is simple, and there is no other reasonable explanation: their goal is to murder Jews.

The international legal definition of the crime of genocide is found in Articles II and III of the 1948 Convention on the Prevention and Punishment of Genocide: "Acts committed with intent to destroy, in whole or in part, a national, ethnic, racial or religious group."

That is what they have been doing, whether with knives and bombs, airplane hijackings and suicide bombers, or kidnap-murders of hitchhikers. It's an inconvenient truth. It doesn't suit most political agendas. But it's the reality.

It's time to acknowledge the nature of what Palestinian terrorists have been doing to the Jews for more than a century—and about what they have now done to three Jewish teenagers. It's not politics, it's not policies. It's genocide. ■

Stephen M. Flatow, a New Jersey attorney, is the father of Alisa Flatow, who was murdered by Palestinian terrorists in 1995.

Defying European anti-Semitism, Hungarian camp points to renewal of Jewish life

By Maayan Jaffe/JNS.org

The 70-year-old, post-Holocaust taboo of expressing anti-Semitic views started to break down over the last several years in Hungary, where 100,000 Jews live among a population of 1 million. Stoked by the rise of the neo-Nazi political party Jobbik, that flame has been fueled to greater heights during the latest conflict between Israel and Hamas.

But roughly 100 miles from Budapest, on a 17-acre patch of land between a forest and a lake in rural Hungary, lies a camp that for 25 years has given young Jews from central and eastern Europe the strength to be proud of their religion and to shape their communities.

Camp Szarvas, an international Jewish summer camp funded by the American Jewish Joint Distribution Committee (JDC) and the Ronald S. Lauder Foundation, is completing its 25th summer this month. Those involved say that despite the increase in European anti-Semitism, there is a continuing and remarkable resurgence of Jewish life in the area—and much of it starts at Camp Szarvas.

"Young people, former campers, they are becoming rabbis and counselors and community professionals," said Diego Ornique, director of JDC Europe. "Here campers learn more, engage more, lead more."

CREDIT: ZOLTAN SZABO

Prayer services at Camp Szarvas in Hungary in July 2011.

Ornique, who has been working in the field for the past 11 years, said the testament to the camp's success is that today the majority of the people who work and teach there are from Europe. When the camp was launched 25 years ago, staffers came mostly from Israel, and some came from the U.S.

"It's a renewal of Jewish life, where Europeans are engaged in Jewish culture and thinking," Ornique told JNS.org. "Local people have the right tools to lead—this is a remarkable outcome."

Each summer, between 1,200 and 1,600 children between the ages of 6 and 18 attend Camp Szarvas. Youths from two or three countries participated when the camp was founded, said the current director, Alexander "Sasha" Friedman. Today, children come from 26 countries (including the U.S. and Israel) to learn about each other, to engage with what it means to be Jewish around the world, and to express their Jewish identity through words, song, and dance. Every day is a life-changing experience, many of the campers say.

Friedman, who was a Szarvas camper and counselor, said the summer experience has a ripple effect. When campers return to their hometowns, they teach their families and friends about Judaism and encourage community growth. New synagogues, JCCs, and cultural centers are being built, usually with the support of current and former Szarvas campers.

"They are proud Jews," Friedman said.

A hallmark of the camp is its pluralistic perspective. Jews from all denominations come together to form a family. Campers that come from non-structured communities see hope in a Jewish future. Others build their Jewish future as a result of the summer at Szarvas.

CREDIT: ZOLTAN SZABO

Painting at Camp Szarvas in Hungary in 2011

"There is a good chance you will find someone who will be your partner for life here," Friedman told JNS.org. "We have had many Szarvas weddings. Just last year, a wedding took place on the camp grounds. The campers met at camp, were counselors together, and 10 years later got married here. Their journey started here."

In recent years, Szarvas has served as a model for similar camps. According to Fried-

Continued on next page

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Exodus to Egypt: 100 years since Turkish expulsion of the Jews

By Rafael Medoff/JNS.org

This year marks the 100th anniversary of the expulsion of thousands of Jews from Turkish-ruled Palestine to Egypt, in a dramatic reversal of the historic exodus from the Land of the Pharaohs to the Land of Israel. But from that tragic episode in 1914 would emerge a Jewish fighting force that would help liberate the Holy Land from the Turks.

Turkey entered World War One in October 1914, joining Germany in its fight against Russia, England, and France. In Turkey's eyes, all Russian citizens, including the many Russian-born Jews living in Palestine, were now enemy nationals. Fueled by wartime hysteria and Muslim religious sentiment, the Turkish authorities in the Holy Land turned against the country's foreign-born Jews. On Dec. 17, the Turkish governor of Jaffa, Beha A-Din, ordered the mass expulsion of the 6,000 Russian-born Jewish residents of that city.

Over the course of the next three months, thousands more Russian-born Jews were expelled from Palestine or fled just ahead of the deportations. By the spring of 1915, more than 11,000 Russian Jewish exiles were living in British-occupied Egypt.

Yaakov and Frieda Brodetzky were among the deportees. "My parents were newlyweds when the expulsion was ordered," Moshe Brodetzky, 88, of Los Angeles, told JNS.org. "They spent their 'honeymoon'—and the next three years—in exile in Egypt."

With generous support from the Egyptian Jewish community, the exiled family built a new life for itself in the Mafruza and Gabbari refugee camps near Alexandria. "My father earned a living by becoming a teacher in a Talmud Torah that the refugees established for their children," Brodetzky noted.

Meanwhile, back in Turkish Palestine, the rest of the local Jewish community struggled to survive. Some, including two of Frieda's brothers went into hiding to avoid being inducted into the Turkish army, where anti-Jewish discrimination was rife. Others, such as future Israel prime minister Moshe Shertok (Sharett), sought to ingratiate themselves with the authorities by volunteering to serve in the armed forces.

Frieda's father devised a unique way to elude the Turkish censors and communicate with his exiled daughter. "He would write a message on the inside of a bandage, which would be wrapped around the arm of someone who was traveling from Jerusalem to Egypt," Moshe Brodetzky explained. "My mother saved those bandages for the rest of her life. When she passed away more than a half-century later, we found some of them among her treasured possessions."

A number of Palestine's Jews were forced into Turkish labor brigades, where they paved roads and worked in stone quarries without pay, barely subsisting on meager food rations. Zionist political parties were outlawed and newspapers were shut down. When David Ben-Gurion—who would later become Israel's first prime minister—protested these measures, he too was deported to Egypt.

With thousands of Palestine's Jewish farmers trapped in Egypt, their crops back home withered on the vine. To make matters worse, wartime naval blockades prevented the importation of many foods. As a result, from 1915-1916, thousands of Jews in Palestine died of starvation or diseases aggravated by the lack of food.

Henry Morgenthau, Sr., America's ambassador to Turkey, played a critical role in rescuing Palestine Jewry from utter devastation. He persuaded President Woodrow Wilson to let U.S. ships bring food and medicine to the Palestine Jewish community, even though that technically meant providing supplies to a country with which the U.S. was at war.

By contrast, his son, Treasury Secretary Henry Morgenthau, Jr., was unsuccessful in his attempt, 25 years later, to convince President Franklin D. Roosevelt to permit food shipments to Jews who were starving in the Warsaw Ghetto and elsewhere in Nazi-occupied Europe. The Roosevelt administration said it could not permit shipping supplies to a country with which the U.S. was at war.

In a remarkable historical twist, the Jewish refugee camps in Egypt became the birthplace of a Jewish armed force that would help take back the Land of Israel from the Turks. Advocates of the creation of a modern-day Jewish army found large numbers of eager volunteers among those exiled.

These recruiting efforts were spearheaded by Russian Zionist leader Vladimir Ze'ev Jabotinsky, war hero and Zionist pioneer Yosef Trumpeldor, and a fervent Christian Zionist, the famous British lion-hunter Col. John Henry Patterson. The latter personally signed up the first 500 volunteers in the Gabbari camp. "Even many years later, my father still vividly recalled, and told me about, the stirring speeches that Jabotinsky gave, to inspire the refugees to sign up," Brodetzky recalled.

The British agreed to create a relatively small unit known as the Zion Mule Corp then expanded it into the Jewish Legion, cor sisting of five full battalions. It was the fir Jewish army in nearly 2,000 years. The legio played an important role in the battles th brought about the liberation of Palestir

CREDIT: THE WORLD'S WORK VIA WIKIMEDIA COMMONS.

U.S. Ambassador to Turkey Henry Morgenthau, Sr. pictured in Turkish-ruled Palestine.

from the Turks in 1918.

Jabotinsky served as a lieutenant in th Jewish Legion. Other legionnaires include David Ben-Gurion; future prime minist Levi Eshkol; Zionist leader Berl Katznelso and future Jerusalem mayor Gershon Agro

Jewish Legion members took part in th defense of Jerusalem against Arab rioters i 1920. After the British disbanded the legio some of its veterans joined up with the Jewis underground militias that ultimately foug for the creation of Israel.

The Brodetzky family, for its part, in th 1920s lived in Michigan City (Indiana), Ch cago, and Brooklyn, where young Moshe b came active in Hashomer Hadati, the yout wing of the Mizrachi movement (tod known as the Religious Zionists of America The family returned to British Palestine i 1934, and Moshe later served with the Irgu Zvai Leumi, headed by Menachem Begin, i Israel's 1948 War of Independence.

It was historical irony, twice over: the fir generation of Jews exiled to Egypt had helpe bring about the liberation of Palestine fro the Turks, and the second generation playe its own part in freeing the Land of Israel fro the British three decades later. ■

Dr. Rafael Medoff is director of The David Wyman Institute for Holocaust Studies (ww WymanInstitute.org).

Hungarian camp, continued from previous page

man, there are now six other Jewish immersion camps across central and eastern Europe, all of which use the Szarvas methodology.

The camp also has a Zionist agenda, promoting Hebrew words and a love of the land of Israel. Still, noted Ornique, campers are not pushed to make aliyah. He said that is a personal decision and that the camp, as well as JDC, are more focused on creating a strong Jewish community on the ground in Europe.

Martin Levi is a Szarvas alum who now heads JDC youth programming in Latvia. He told JNS.org that while the recent surge in European anti-Semitism has struck a difficult chord with him, he is still glad he reconnected to his Jewish identity.

"I have never questioned the decision of being Jewish. … I have no regrets," he said.

Levi said he is grateful to Szarvas and believes that the community of current and former campers can look forward to anoth quarter-century of success.

"Today's campers will take over at som point," said Levi. "We are creating generatio after generation of kids… who can expre their Jewish identities" ■

Maayan Jaffe is a freelance writer in Overlan Park, Kan. Reach her at maayanjaffe@iclou com or follow her on Twitter, @MaayanJaffe.

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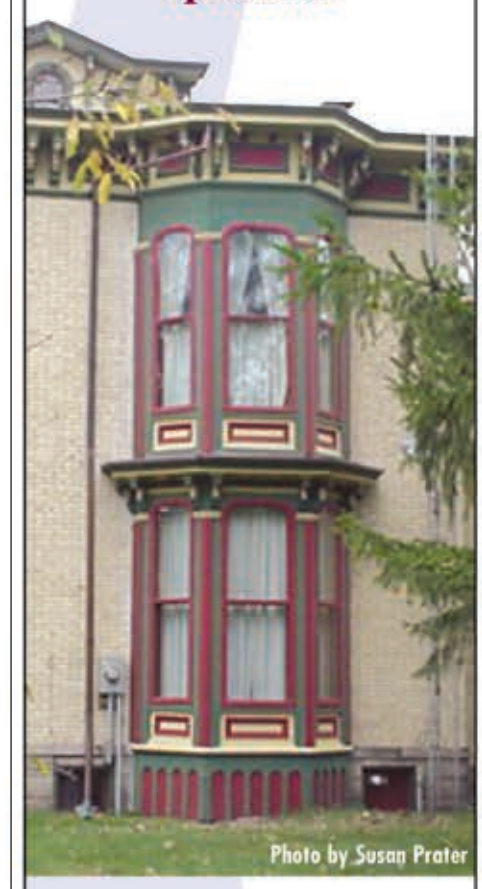

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With Israeli expertise, San Diego going from sea to shining sink

By Natalie Jacobs/JNS.org

In the early 1990s, San Diego was experiencing drought conditions similar to those it faces today. At that time, the Metropolitan Water District of Southern California (MWD), a water distribution center in Los Angeles, was essentially San Diego County's only source of water. In 1991, MWD cut San Diego's supply by 31 percent. With that, the San Diego business community started looking for other sources of water for the 3 million people and hundreds of acres of farmland in the region.

That's where Israel enters the picture.

Starting in November 2015, a desalination plant in Carlsbad, Calif., built and operated by the Israeli company IDE Technologies, will produce 50 million gallons of water per day. The plant will provide 7-10 percent of the San Diego region's needs.

Today, 90 percent of San Diego's water is still piped in from northern California, sourced by the Colorado River and sold through MWD. Local reservoirs provide 5-10 percent of the water San Diego uses, depending on the amount of rainfall in a given year. There are also a handful of reclamation plants that treat wastewater for use in irrigating agriculture, parks, and golf courses.

"Ultimately," says Robert Yamada, water resources manager for the San Diego County Water Authority, "the primary reason [for developing the Carlsbad desalination plant] is that we see desalination as a highly reliable part of the overall water supply portfolio. We've been planning on adding desalination, noted in our planning documents, since the early 2000s."

The Carlsbad project has been in development in some form or another since 1998. Understanding that the water situation in San Diego County was unsustainable, the privately held seawater desalination company Poseidon Water, headquartered in Boston, conducted a feasibility study for the plant in 2000. They looked at options for both a plant that would meet only the needs of the city of Carlsbad, and one that would serve the entire region. Two years of discussions followed and, by 2002, agreements were made with Carlsbad and the county's Water Authority to move forward with permitting activities, designs, and construction contracts for a large regional plant.

Since nothing like this had been done in the area, obtaining permits proved a challenge, and the process took 10 years. Finally, in 2012, the Water Authority entered into a 30-year performance-based purchase agreement with Poseidon Water. It stated, essentially, that if Poseidon builds the plant in Carlsbad and delivers 50 million gallons of potable desalinated water per day, the Water Authority will buy it at a fixed price until 2046 (the fixed price will increase with inflation, at a rate of about 2.5 percent per year).

Before embarking on the project, Yamada says, the Water Authority conducted a survey of San Diego County residents to "ascertain the public's interest in paying more for a reliable water supply like desalination." The result: 82 percent of respondents felt it was important to add desalination to the water supply and 58 percent supported a rate increase of $5 or more to support it.

Desalination is the process of taking the salt and minerals out of ocean water. Traditionally, the technology to do this has been very expensive and energy intensive, and consequently desalination hasn't been widely viewed as a viable solution to the water problem in the U.S.

"It's because of the perceived value of water," says Mark Lambert, CEO of the Americas for Israel's IDE Technologies.

"It's taken a long time to really consider how water should be priced and valued," he adds. "When you think about the economics of the value of water, you think of value differently."

The Water Authority's Yamada says the desalinated water will cost about twice as much as imported water, but based on the projected price increases of imported water, that price gap is expected to close out by the mid 2020s (as the cost of the imported water is expected to rise more quickly than the cost of the desalinated water).

CREDIT: IDE TECHNOLOGIES.

An aerial view of the desalination plant in Carlsbad, California

Both IDE's Lambert and Peter McLaggan, Poseidon vice president and lead for the Carlsbad project, underscore that the goal of the desalination plant is to lower the future cost of water and ultimately make San Diego County water independent.

"It's part of a diversified water supply portfolio where the desalination component is your one truly drought-proof component," McLaggan says.

While desalination is just getting started in the U.S., the process has proven a reliable source of water for Europe, Australia, and the Middle East for years. Around the time that Poseidon started looking to southern California for its next desalination project, Israel began pumping water from the Mediterranean through its first desalination plant in Ashkelon, a seaside town just north of the Gaza Strip. IDE Technologies built and operates the plant. Commissioned in 2005, it was the world's largest and most advanced desalination plants at the time, producing 86 million gallons of water per day.

Today, IDE has completed two other projects in Israel—one in Hadera, producing 96 million gallons per day, and one in Sorek, which produces an enormous 120 million gallons per day. With those three plants in operation, Israel now gets more than 50 percent of its water from the Mediterranean, whereas 12 years ago no water was sourced from there.

"This is quite a change that has strengthened the country tremendously," says McLaggan, who visited the Israeli plants during the design phase of the Carlsbad project. "They are no longer relying on their neighbors, they are self-sufficient at least for half of their water."

Both water executives, however, caution that desalination alone isn't a magic bullet for water independence. "It's a mixed part of the whole bag," IDE's Lambert says. "But the goal is for independence from imported water. And the ocean is the largest reservoir on the planet."

Poseidon hired IDE to build the Carlsbad plant with similar specs to the ones IDE completed in Israel, because of the Carlsbad plant's high-production needs.

"In Carlsbad," McLaggan explains, "we're the fourth generation of that series [of IDE's desalination plants in Israel] so we feel very confident that with IDE's expertise we're building a plant using proven technology at a new location. And we get the benefits of the innovation and lessons learned over [IDE's] many years of doing this sort of thing."

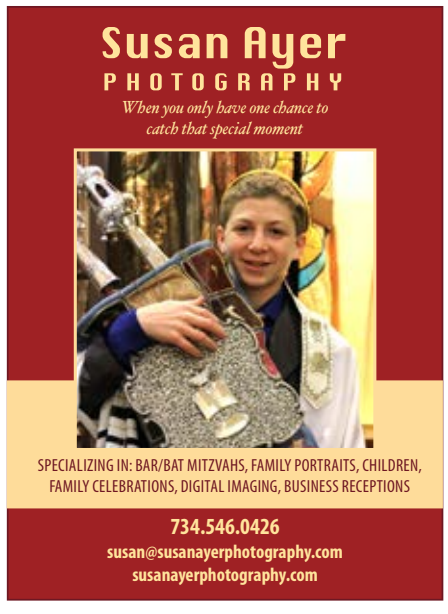
In addition to the three plants in Israel, IDE has completed 400 desalination projects throughout the world since opening up shop in the mid 1960s.

Poseidon has built another desalination plant in Tampa Bay, Fla., which produces 25 million gallons per day. The company is also in talks with Texas water authorities to get a plant going there. But for now, once the Carlsbad project is up and running, it will be the largest desalination plant in the Western Hemisphere.

"We're only going to satisfy seven percent of the regional demand," McLaggan says. "It's not [actually big]. In terms of the local needs, it sounds like a small number. But in terms of the scale at which this has been done elsewhere in the U.S., it is considerably larger."

As the developer, Poseidon bears the cost of the construction, financed through private equity investment and private activity bonds. That cost, $922 million plus interest, will be recouped as the Water Authority buys water through the lifespan of their contract. Aside from the annual water purchases, the Water Authority is responsible for coming up with $80 million to create a 10-mile pipeline from the plant to the existing piping system. Most of the pipes that have been pumping the water from northern California out to San Diego faucets were built in the 1960s and '70s. The youngest pipe was laid in 1985. The desalinated water from Carlsbad will be injected into those existing pathways through the new pipe.

"If you can imagine," McLaggan explains, "there are two rivers underneath San Diego County that nobody ever sees. There's about 700 million gallons of water piped into the County every day, just to meet the needs of the 3 million residents here." ■



The passing of Reb Zalman Schachter-Shalomi

By Lucinda Kurtz,

Reb Zalman Schachter-Shalomi, the visionary and inspiring rabbi, founder of the Jewish Renewal Movement, passed away at his home in Boulder, Colorado, July 3, just months before his 90th birthday. Known simply as Reb Zalman to his legion of followers, he spanned the old world of pre-Holocaust Europe and the contemporary digital and global community of the 21st century, integrating the most sophisticated technologies into his outreach to a new generation. He understood the depth, the beauty and the love of the old world of Hasidim through the deep connection he had to that world in his early years. Yet for much of his life, especially from the 1960s onward, he was a beacon of light to a younger generation, who had little understanding of that world.

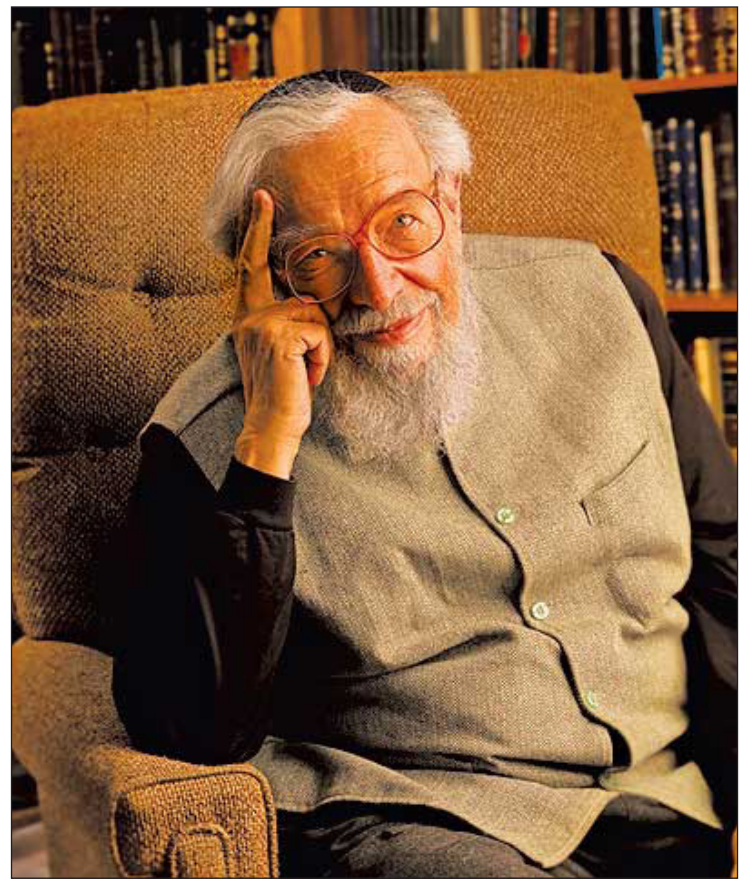
The renewal Judaism he helped found was not really meant to create another branch of Judaism, but rather to influence and inspire its existing branches. Reflecting his boundary spanning mentality, he chose to integrate the emphasis on social justice of Reform Judaism, the spiritual rigor and devotion of tradition Orthodoxy, and the mystical passion of Hasidism. He embraced them all and embraced all peoples and religions, seeing our task as Jews in this time to be an integral part of the global community, sharing our traditional wisdom with the larger world. As Barry Barkan, a founder of the Aquarian Minyan in San Francisco notes, "He made room for every Jew to enter as an equal. You didn't have to bring anything but your heart and life experience. He created a kind of universal Judaism."

His universal message was powerfully influenced by his rich Jewish roots. Meshullam Zalman Schachter was born in 1924 in Poland, a year before his family moved to Vienna, Austria, where he spent most of his childhood. His father, a Belzer hasid with liberal tendencies, had him educated in both a "leftist" Zionist high school and a traditional Orthodox yeshiva, instilling in him a breadth of learning and perspective that formed the base of his ecumenical understanding and vision that is a hallmark of his life's work and teachings.

In 1938, when he was just 14, his family began a long, dangerous flight from Nazi oppression through Belgium, France, North Africa, and the Caribbean, until they finally landed in New York City in 1941, where he later received his rabbinic ordination from the Habad 'Lubavitcher Yeshiva'. In 1948, he began to travel to college campuses with his dear friend and colleague, Rabbi Shlomo Carlebach, at the direction of the Sixth Lubavitcher Rebbe and took up a post as a congregational rabbi in Fall River, MA. By 1956, he had acquired a Master of Arts degree in the Psychology of Religion (pastoral counseling) from Boston University and had taken up a teaching post in the Department of Religion at the University of Manitoba, Winnipeg, Canada, which he would hold until 1975.

In 1958, he wrote and privately published what was perhaps the first book on Jewish meditation in English. Later reprinted in *The Jewish Catalog*, this little manual would be read by an entire generation of Jews, and would reach individuals as diverse as President Zalman Shazar of Israel and the Christian monk and spiritual activist, Thomas Merton.

But a falling out with the Lubavitcher Hasidim in the late 1960s over his commitment to fully engage with modern culture and other religions led him to move forward independently teaching the experiential dimensions of Hasidism as one of the world's profound spiritual traditions. By this time, he had earned his Doctor of Hebrew Letters from Hebrew Union College and was deeply involved in the intellectual, political, and spiritual ferment in the U.S. as young college students were leaving old institutional forms of religion and seeking meaning in Eastern meditation and practices. Rabbi Sammy Intrator comments: "Tens of thousands would not be able to find a home in Judaism and might have been lost from our religion had it not been for the renewal movement Reb Zalman was the defacto leader of for decades. His universalism knew no bounds, as did his profound spirituality and they both spoke eloquently to an idealistic generation of seekers that were yearning to embrace both."



Reb Zalman Schachter-Shalomi

From the earliest days of Reb Zalman's career, he was continually involved in ecumenical dialogue with leaders and practitioners of other spiritual paths. The peak of this ecumenical work had to do with the increasingly significant dialogue between Jews and Buddhists. Always sensitive and sympathetic to Jewish involvement in Eastern traditions, in 1990, Reb Zalman was invited to a meeting in Dharamsala, India, between the Dalai Lama and Jewish leaders, to discuss how Tibetan Buddhism might "survive in exile." This dialogue, and Reb Zalman's remarkable influence upon it, became the focus of a best-selling book by Rodger Kamenetz, The Jew in the Lotus.

With a small circle of students, Reb Zalman founded the neo-Hasidic B'nai Or Religious Fellowship in 1964 in Philadelphia which evolved, in 1986, into P'nai Or ("faces of light") Religious Fellowship, which would later undergo one more transformation and take up its current name, ALEPH: Alliance for Jewish Renewal, the core institution in the Jewish Renewal movement that is "dedicated to the Jewish people's sacred purpose of partnership with the Divine in the inseparable tasks of healing the world and healing our hearts." In 1974, Reb Zalman ordained his first rabbi and laid the groundwork for the ALEPH Ordination Program. In 1975, Reb Zalman became professor of Jewish Mysticism and Psychology of Religion at Temple University, where he stayed until his early retirement in 1987, when he was named professor emeritus.

Like other Hasidic masters, Reb Zalman encouraged followers to seek a direct experience of the Divine through practices inspired by Jewish mystical tradition. He embraced a liberal ethos, championed equal roles for men and women in religious life, welcomed gays and lesbians, and promoted doctrines such as eco-kashrut that integrated contemporary concerns into Jewish practice.

Reb Zalman pioneered groundbreaking ritual innovations, including meditation, ecstatic dance and the use of drums and other musical instruments in musical services. He became a champion of a creative approach to halachah, always asking what was the goal of the halachic injunctions, and then finding creative ways to make those goals come alive in the experience and imagination of those he was teaching. Yet, he was also strongly attached to the orthodoxy of his mentors in the Chabad movement. When he began ordaining rabbis as part of the new Jewish Renewal movement he was creating, he insisted that they observe the *mitzvot*. He wanted to be sure that his ordinations were recognized in Israel and in the Orthodox communities of the U.S. in order to ensure that he wasn't participating in further splitting the Jewish people.

In 1995 he accepted the World Wisdom Chair at the Naropa Institute (now Naropa University) in Boulder, Colorado from which he officially retired in 2004. His greatest interests in his last years were two-fold. He was engaged in teaching about "spiritual eldering" which later developed into his popular book, From Age-ing to Sage-ing, and led to his founding the Spiritual Eldering Institute. And second, he wanted to articulate the foundations of a new manifestation of Hasidism, which he called "The Fourth Turning of Hasidism," and to contribute to the evolving understanding of religion and spirituality.

During the last decade of his life, he received many seekers from all over the globe in his study in Boulder, taught classes all across the U.S. and Canada, and wrote a number of books including: Jewish with Feeling: A Guide to Meaningful *Jewish Practice* (2005), *A Heart Afire: Stories and Teachings of the Early Hasidic Masters* (2009), *Sh'ma': A Concise Weekday Siddur for Praying in English* (2010), *Gate to the Heart: A Manual of Contemplative Jewish Practice (2013), and collaborated on The December Project* (2014) with author Sara Davidson.

Pardes Hannah is the Jewish Renewal Community of Ann Arbor, led by Rabbi Elliot Ginsburg who received his rabbinical ordination from Reb Zalman in 1998. Reb Elliot founded Pardes Hannah in 1994 to bring this powerful practice of Judaism to the local community where he is also a professor of Judaic Studies at the University of Michigan.

After his passing, Reb Elliot commented, "He lived a life that was so large and daring....bridging continents and worlds, religious traditions and generations. Really, there is no one like him. He was one who learned from his meetings and misteps, from his resilience and visionary spirit. He blazed new paths for spiritual life, sageing, and Jewish Renewal....and was unbowed in the face of ridicule (from some quarters). What a huge soul!!"

A charismatic and infinitely accessible teacher, he was able to tap-in to the particular need and interest of a generation ready for a paradigm shift in consciousness. His expansive personality and brilliantly creative mind never found a place to rest, but continued to push the margins of spiritual growth, using the language of emerging technologies and ecological awareness. Nevertheless, he was deeply committed to restoring vitality to as much of tradition as was possible, and to "re-formatting" it for modern use. In many ways, this was his particular genius, to build the "spiritual technology" of the future from the traditional wisdom of the past.

Reb Zalman's rabbinic and kabbalistic erudition, his breadth of vision, and most of all his vastness of heart, will never be forgotten by those whose lives he blessed with his presence. No one else in the 20th/21st century brought such new life, new thought, new joy, new depth, new breadth, new ecstasy, into the Judaism he inherited –- and transformed. ■

This article is a compilation of a number of different articles, obituaries, and blogs from the following locations: tikun.org; aleph.org; huffingtonpost.com; jweekly.com by Netanel Miles-Yepez, Rabbi Sammy Intrator, Rabbi Michael Lerner, Ben Harris, and other contributors. See aleph.org for more information on Jewish Renewal and Reb Zalman's life and work.

Recycling his roots

By Matt Robinson/JNS.org

Having started his career playing on his family's pots and pans, Jewish musician Billy Jonas has maintained this homemade performance ethic while spreading his messages of simple living and environmentalism to a shared home throughout the world.

After beginning in the kitchen, Jonas soon moved to the music room, where he picked up the piano, guitar, and trombone. These days, the multi-talented multi-instrumentalist plays on with pretty much anything he can find, including cans, bottles buckets, and other recycled-object instruments of creativity.

When fans come to Jonas's concerts, they often find a stage strewn with what at first appears to be a pile of refuse. From oil drums to an empty soda can to five-gallon water bottles, Jonas takes pride in making treasures out of others' trash. "I can't help but smile and get happy when I hear a frying pan played well," he says, noting his passion for "sounds, forms, and subject matters that are off the beaten track."

But soon after Jonas and The Billy Jonas Band take the stage, the novelty wears off.

"I find that the spectacle appeal of these instruments disappears wears off after about 10 minutes," Jonas tells JNS.org. "Then, people tend to focus on the songs and stories that I'm presenting, which is the heart of what I do. The goal of the songs, and my concerts, is to connect people—to themselves, to others, and to the great beyond."

Jonas also aims to weave a connection to the natural world into his songs and shows.

"I think everybody now understands the importance of environmental stewardship and recycling," he says. "Instead of singing about that directly, my instruments broadcast that implicitly. This leaves room to address other aspects of tikkun loam (repairing the world), soul-mining, and spiritual spelunking."

CREDIT: COURTESY OF BILLYJONAS.COM.

The Billy Jonas Band

Jonas and his band also love to explore the fundamental roots of Jewish music.

"We like finding the essence of a song, or a prayer," he says. "This is often best revealed through the most simple, primal musical elements of voices and drums."

While his musically inclined family encouraged his early explorations of music, Jonas also credits his childhood cantor with inspiring his inspiring path.

"I remember going to synagogue during this time and listening to Cantor Abraham Lubin, and being awestruck by the beauty and power of his voice," Jonas says of the legendary chazzan of Congregation Rodfei Zedek and Anshe Emet Synagogue, both in Chicago, as well as Congregation Beth El of Bethesda, Maryland.

Lubin's melodies, many of them part of a weekly Hebrew school repertoire, "went to a very deep place" and became "an intimate part" of Jonas's future music, he says. Jonas also says the structure of Jewish liturgical music had a profound impact on him—so profound that his latest project is a collection of liturgically inspired songs called "Ten Days: Songs for a Jewish Vision Quest," to be released in the spring of 2015.

In addition to songs and musical reinterpretations of prayers like "Modeh Ani" and "Ma'ariv Aravim," Jonas takes his turn at Shlomo Carlebach's "Return Again," and offers a few originals such as "Holy Man" and the illuminating anthem "Let There Be Light." As usual, Jonas's words and music borrow elements from his environs.

"I'm inspired by everything, but what excites me most is finding a way to amplify the sacred dimensions of even the most mundane experiences," he says.

Jonas says a further "sacred dimension" is added to the music when a live audience is listening.

"With certain participatory songs, as the audience sings along or calls out, they spontaneously become an organism and experience the dissolution of their separateness from each other," he says. "I love that!"

Asked what inspired this particular collection, Jonas goes back to the synagogue—not in Chicago, but in his current home.

"I have enjoyed working with my local synagogue," says the resident of Asheville, N.C., who participates in and often co-leads prayers at Congregation Beth HaTephila in that city. "In doing that, I began to create my own versions of songs and prayers that felt closer to my heart than some—though not all—of the traditional, more standard versions."

Through working with bar and bat mitzvah students as well as other congregants at Beth HaTephila, Jonas discovered his own passion for prayers that he and others felt were not engaging with as seriously strongly as he felt they could. He describes finding places in services "where there were some missed opportunities for a deeper connection to, or understanding of, a particular moment."

"I've been having fun filling in the gaps in prayers as I perceive them," Jonas says. ■

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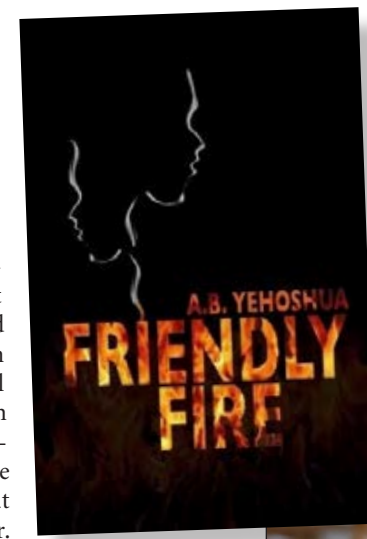
The oxymoron

Rachel Urist, book editor

A.B.Yehoshua's *Friendly Fire* has special resonance in the wake of the recent eruptions between Hamas and Israel. One of the early deaths in Operation Protective Edge was attributed to "Friendly fire." Yehoshua examines the ripple effects of that paradox known by this insidious oxymoron. Such a title gives pause. Why read something with so depressing a title? Because it's A.B.Yehoshua. His artistry is elegant and subtle, even uplifting. It is also redolent with musical endearments from modern Hebrew ("*Eema, eemaleh*, where are you?"). It is richly laced with biblical references and psychological insights. Yehoshua's storytelling is redemptive.

We never meet the doomed soldier, but we learn of him early in the book, and his death remains embedded in all that unfolds. We are alerted to the tragedy indirectly, through reference to a "friendly fire government stipend." Later we learn that his death came days before he was scheduled to come home. But he found himself in the wrong place at the wrong time, signals were crossed, and he was cut down. His bereaved mother dies soon after. His father, Yirmiyahu (Yirmi), leaves Israel, busies himself in Africa, and cuts himself off from everything Jewish and Israeli. He wants to forget. The soldier's maternal aunt, Daniela, travels to Africa for a week to visit her brother-in-law, the widower. She wants to remember.

Daniela leaves behind her devoted, engineer husband, Amotz Ya'ari, who busies himself with work and family. The novel is told from alternating points of view: in the voice of the husband in Israel, in the voice of Daniela in Africa. We are privy to the inner turmoil of the bereaved sister, trying to get through to her brother-in-law, who remains largely removed from her sorrow in his determination to forget. We travel with her to Yirmi's archeological sites, meet his co-workers, and fall in love with Sijjin Kuang, the beautiful and resilient African victim of non-friendly fire. Sijjin's entire family was wiped out in Sudan's civil war. We also experience the trials and tribulations of Amotz at home: his concerns about his son's marriage, about his grandchildren's welfare, his daughter-in-law's seeming flightiness, the headaches of his work. We also meet his daughter, a nurse.



The bereaved Yirmiyahu wants nothing more to do with Jewish tradition. He rails against the prophecies of his namesake, the biblical Jeremiah, whose warnings are so "aggressive," and whose words are delivered "with such ornate linguistic virtuosity" that Yirmi is convinced that the prophet prophesized "with pleasure and satisfaction, rather than sorrow or pain." Yirmi dismisses Israel as a "recycling plant," and he wants nothing more to do with the endless recycling of Jewish history, with its stories of martyrdom and the noose of obligation.

With his masterful touch, A.B.Yehoshua paints a portrait of love as the antidote to sorrow. Tragedy becomes bearable, if not tolerable, when tempered by the consideration, tenderness and compassion of loved ones. "Love," writes Yehoshua, "is a consolation for death." Care and thoughtfulness bal-

A.B.Yehoshua's

ance even the most enfeebled of lives, as we see in the eldest generation, the wheelchair-bound, 90 year old father of the man left to guard the roost. We meet this aged man's venerable paramour of days gone by and feel the endless tides of time.

To read this novel is, in part, to get a sense of what it's like to live in Israel, with daily threats of imminent danger. Sure, everywhere around the globe, parents worry about their kids—walking to and from school, on the playground, riding their bicycles. But here, in the microcosm of this one family, we feel danger lurk at every turn. Children watch in terror when their parents will go out. Will they return? Will a domestic spat spell the end of family? That ticking time bomb that we sense: is it real or imaginary? Every now and then, someone says: "Don't worry. ...there's no danger." It's a refrain that echoes through the book, sometimes tacitly. The words barely mask the fear. Suspense is keen.

The story's convolutions underscore the levels of distress in a country perpetually under siege. They hint at the myriad tales of dread and loss that this author—and most Israelis—hear in the course of everyday life. There are stories of the eerie (or wonderful) moments just before death, or rescue; or unexpected quiet in this land where one must be on guard all the time; where trust and suspicion mingle. In the end, the term "friendly fire" becomes metaphoric. It represents an inner state of mind—well beyond anything military.

It's a compelling story, exquisitely written. ■

Charles Belfour, architect and author, to present at Kerrytown BookFest

Bill Castanier, special to the WJN

Paris, 1942 and nothing in the City of Light is as it seems. Everyone keeps secrets to stay alive. And people make morally ambiguous compromises necessitated by the ruthless German Occupation. It is there, in Paris, that the most unlikely become heroes through selfless acts of courage.

In his debut novel, *The Paris Architect*, author and architect Charles Belfoure explores the extent to how far someone will go to save someone else from death.

Belfoure, a practicing architect from Baltimore specializing in historical preservation, was inspired to write the book when he stumbled across how Catholic priests during Elizabethan England would have specially constructed "priest holes' where they could hide from the Queen's wrath. At the time Catholicism was outlawed and Catholic religious rites were banned. Belfoure said Catholic owners of large manors would have secret rooms built for priests and their vestments in the event a religious ceremony was under threat of discovery.

Belfoure said he moved that concept forward in time more than three centuries to Paris during World War II and twisted the plot: a German architect Lucien Bernard is in need of money and he accepts an unusual but very lucrative commission from a German industrialist to build a factory. He soon learns the factory will make V-2 missiles and there is a small catch; he must also, along with a factory, build a home for a wealthy Jewish man, but one with a secret hiding place that could go undiscovered during a search by the Gestapo.

As the war progresses, Bernard is pulled even more into his secret strategy of hideaways and he begins designing undiscoverable hiding places for other Jews while his personal life seems to unravel around him; his wife leaves him, his mistress takes up with a Gestapo agent, and Bernard falls in love with his mistress' assistant.

The tension in this remarkable thriller is amped up even further when his lover rescues a Jewish boy whom he must protect with his own secret hiding place.

Throughout the book, Belfoure, 59, expertly and seamlessly uses flowing descriptions of architecture to create an unusual thriller with an architect as the heroic protagonist. He also does an excellent job exploring the atmosphere of Vichy Paris during the War showing; especially for a non-historian.

Belfoure's ingenious book also takes inspiration from an act of kindness that may have saved the life of his mother who at age 15 was put in a German work camp during World War II. Although Catholic, his mother was exposed to the atrocities dealt Jewish prisoners when a civilian supervisor pulled her from the work camp and placed her in a job as a translator for an industrialist building a factory to make V-2 bombs. His mother acted as an interpreter between the Jewish prisoners and the German occupation force.

He has likened his writing to that of architecture where first the steel

Charles Balfour

goes up and then things are hung on it. He sees the plot of a novel as that steel structure.

He said the most difficulty he had in writing the book was polishing his prose.

"I was never trained as a writer and I have no background in writing," Belfoure said.

Readers of early Ken Follet thrillers and of Allan Furst's atmospheric World War II novels will enjoy both the plot and the setting of Belfoure's first novel.

It's safe to say that Belfoure's architect Lucien Bernard has joined literary architects like Peter Keating and Howard Roark of Ayn Rand's The Fountainhead in the paean of literary history, but he admits other architects are more drawn to the architectural descriptions in his book.

While working on design for fictional safe rooms Belfoure did what any architect would do—he drew plans for those rooms sketching them out on paper until he turned the rooms to prose.

Belfoure recently completed his second manuscript about a society architect who works for the mob in the 1880s New York City. In his real life as an architect, Belfoure has completed a plan to turn an entire city block of former Catholic Church buildings in Baltimore into a mixed-use development. ■

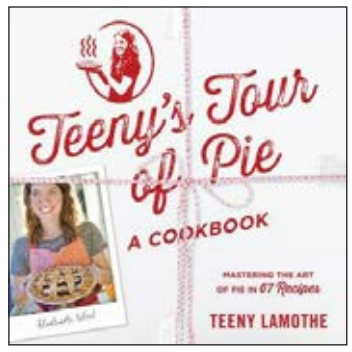
Belfoure will be at the annual Kerrytown BookFest at Ann Arbor Farmers Market at 12:15 p.m., Sunday September 7. He will be interviewed in a session called, "The Art of Architecture in Fiction" by Ann Arbor architect Dan Wisler about his new book. He joins more than 40 other authors and illustrators at the annual BookFest, which also features a literary marketplace with nearly 100 vendors. The BookFest is free; for more information go to www.kerrytownbookfest.org.

Pie for the new year

Mary Bilyeu, food editor

In 2011, Teeny Lamothe, author of *Teeny's Tour of Pie: Mastering the Art of Pie in 67 Recipes*, wrote to numerous small pie bakeries around the country. She specifically reached out to ones owned by women, who collectively form what Teeny calls the "lady bakership." She was seeking month-long stints as an apprentice, and wanted to work at a variety of shops in exchange for knowledge and an opportunity to refine her skills.

"While I was on the Tour of Pie a few friends asked why I chose to be in the northern states when it was cold and the southern states when it was hot, rather than the other way around.... The truth is I wanted to experience Atlanta in the middle of July, because it would ensure that I was there during the height of peach season. And I managed to be in Seattle while the wild blackberries were still ripe and found myself apple-picking my way through an Upstate New York fall.... I wasn't interested in taking a vacation from the seasons; I was interested in embracing them.



Fall is just a few weeks away, and with it come the High Holidays. One year of seasons ends, another begins.

As opposed to last year, when Erev Rosh Hashanah came two days after Labor Day—while it was still technically summer and felt like it, too—this year the new year comes at the end of September. Our traditions at the High Holidays seem to complement fall, just as Pesach is synonymous with spring. We may likely take a trip to an orchard, in order to have handpicked apples to dip into honey. By Sukkot, it will be chilly as we share meals outside. The Jewish calendar and the seasons seem more in sync this year.

While there is no wrong time to bake pie, it seems particularly well suited to autumn and, especially, to celebrating continuity as 5774 ends and its successor is poised and ready to follow. Since we want to usher in 5775 with good tidings and sweetness, embrace the season by welcoming the new year with pie.

Pie is meant to be shared, just like the joys and sorrows of our lives. The enjoyment of a slice of pie is diminished if no one joins you for the oohs and the ahhs. Likewise, happiness is multiplied with other celebrants, just as heartache is soothed with the comfort of community.

Pie is round. This circle symbolizes each day, and each quartet of seasons. We marvel at the colors of fall, shiver through the harsh winter, express gratitude for the bright green of spring, appreciate the reasonably cool summer, then start all over again.

As we sit in shul on Erev Rosh Hashanah, we assess the past year—the successes, the losses, the changes. But there are also the similarities, the consistencies, the traditions... the constants. These are all a part of the circle of life.

A new year brings an opportunity for new adventures—perhaps a pie tour like Teeny's, perhaps something less bohemian. Pie could even be seen as a metaphor for making sweet dreams come true: determine what pie to bake or project to pursue; lay a crust, or foundational plan; pour in a filling, such as filling days with work towards the goal; sweep up the crumbs, maybe even having to clean up a few messes along the way, when everything is completed and you can admire your handiwork.

Teeny ends her book—which offers recipes and helpful hints, as well as stories about her pie-baking apprenticeships - with this quote:

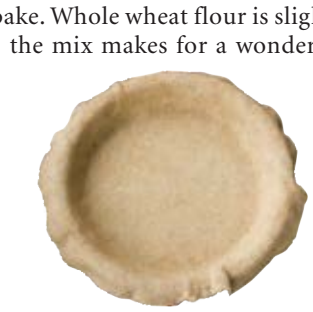
"I don't think perfection is possible, which is why I think it's so important to continue to chase it. I never want to stop trying for the perfect pie. There will always be another lady bakership lesson to be learned and another pie to perfect, and I plan on enjoying the pursuit."

This new year, strive for perfection; we should always try to do our very best and to be our very best. But remember to enjoy the pursuit, as well. Cherish the moments. Focus upon the details. Pay attention to the lessons. Relish the beauty. Embrace the seasons.

And be sure to take some time to gather with loved ones to share some pie.

Whole wheat crust

"Whole wheat crust is my go-to for nearly every pie I bake. Whole wheat flour is slightly more challenging to work with, but adding vodka to the mix makes for a wonderful, workable dough."



- 1 1/2 cups all-purpose flour
- 1 cup white whole wheat or whole-wheat flour
- 2 teaspoons salt
- 2 tablespoons granulated sugar
- 3/4 cup cold unsalted butter, cut into small pieces
- 1/4 cup cold vegetable shortening
- 1/4 cup cold vodka
- 1/2 cup cold water, plus extra as needed

In a large bowl, stir together the flour, salt, and sugar until everything is thoroughly combined. Add the butter and shortening and cut the mixture together using a pastry cutter until it forms small pea-size crumbs coated in flour.

Pour the vodka evenly over the dry ingredients, a few tablespoons at a time, using a rubber spatula to press the dough together. Similarly, add the water, and continue to press the dough together to form a large ball. The dough should be fully wet and sticky; if for some reason it seems particularly dry, add a little extra ice water a tablespoon at a time until everything comes together easily. (Be careful to work the dough as little as possible; otherwise the crust may be tough.)

Divide the dough into two equal balls, press each into a disk, wrap each in plastic, and refrigerate for at least an hour or up to 2 days before rolling out.

Makes two 9-inch crusts.

Rosemary caramel apple pie

Something magical happened when I infused sweet buttery caramel with the earthy flavor of rosemary and paired it with tart green Granny Smiths. I simply fell in love this pie."

- 1 cup granulated sugar
- 1/2 cup unsalted butter
- 1 sprig fresh rosemary
- 1/2 cup heavy (whipping) cream
- about 8 Granny Smith apples, peeled, cored, and cut into 1/2 -inch thick slices (7 cups)
- 1/4 cup all-purpose flour, plus up to 1/4 cup extra for rolling out the crust
- 1 full batch Whole Wheat Crust (or pie crust dough of choice)

To make the caramel, place 1/4 cup water in a medium saucepan, add the sugar, and cook over low heat, stirring constantly with a heatproof spatula, until the sugar dissolves, about 5 minutes. Add the sprig of rosemary, turn up the heat to medium, and let the mixture come to a simmer, about 5 minutes.

Let the caramel cook slowly, without stirring, until it turns a warm amber color, 8 to 15 minutes, carefully removing the rosemary sprig with a fork about halfway through. It's very easy to burn caramel, so keep a close eye on the pot; if it seems to be browning too quickly, turn down the heat a bit and let it cook more slowly.

As soon as the caramel reaches the right color, remove the pot from the heat and immediately whisk in the heavy cream. (The cream is much colder than the caramel, so it will bubble and steam pretty intensely; I like to use a large whisk so I have more distance between my hand and the pot of boiling sugar.) Quickly whisk everything together until the caramel has settled. Stir in the butter until it melts; the caramel will be a light tan color and should be smooth. If it's not smooth, put it back on the stovetop over very low heat and whisk until any lumps of crystallized sugar disappear. Transfer the caramel to a heat-proof bowl or large measuring cup and put it into the fridge to cool.

Place the apples in a large bowl, add the flour, and toss to coat. Set aside.

Preheat the oven to 400° with a rack in the middle position.

Prepare the bottom crust: Place one disk of the dough on a floured work surface and with a floured rolling pin roll it into a rough 11-inch circle about 1/8 inch thick. Lay the crust into a 9-inch pie dish, gently press it in, and trim any excess dough from the edge with a paring knife, being sure to leave a 3/4-inch overhang.

Layer half of the sliced apples into the bottom crust and drizzle evenly with about half of the cooled caramel sauce. Layer the remaining apples over the caramel and pour the rest of the sauce over the top.

Prepare the top crust: On a floured work surface with a floured rolling pin, roll out the remaining dough disk into a rough 12-inch circle about 1/8 inch thick. Carefully lay the crust on top of the filling, and trim any excess dough from the edge, leaving a 3/4-inch overhang. Tuck the overhanging dough under the edge of the bottom crust, and crimp the two crusts together, pressing firmly to seal. Cut a few small slits in the top crust with a sharp knife.

Set the pie on a rimmed baking sheet and bake until the filling is thickly bubbling and the crust is golden brown (cover the crimp with foil if it begins to brown too quickly), 50 to 60 minutes. Let cool to room temperature before serving.

Makes 1 pie.

Honey ginger pie

"I recently started using honey in place of sugar for a few different pies and have been particularly besotted with the results. I think honey is especially nice in fall and winter pies because it adds a sweetness that isn't overwhelming."

- 2 cups whole milk
- 1/3 cup honey
- 3 tablespoons cornstarch
- 3 large egg yoolks
- 2 teaspoons freshly grated peeled ginger (from a 2-inch piece of ginger)
- 3 tablespoons unsalted butter
- 1 prebaked 9-inch all-purpose piecrust
- whipped cream, for serving

Whisk together 1 3/4 cups of the milk with the honey in a medium saucepan until the honey has dissolved and the mixture is smooth.

Whisk together the remaining milk, the cornstarch, and egg yolks in a separate small bowl until smooth. Add this mixture to the milk and honey in the saucepan. Cook the milk mixture over medium heat, whisking constantly, until it comes to a boil, 10 to 15 minutes. Let it boil, still whisking constantly and being sure to scrape the bottom of the pan to prevent it from scorching, until the mixture is smooth and thick enough to scoop up, but still pourable, about 2 minutes more. Immediately remove it from the heat.

Add the ginger and butter and whisk until the butter has melted completely and the mixture is smooth. Pour the hot filling into the piecrust and cover, while still hot, with plastic wrap before putting it in the refrigerator to prevent a film from forming on the top.

Let the pie chill until it is set, at least 2 hours. Remove the plastic wrap, top with whipped cream, and serve cold.

Makes 1 pie.

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Quinoa Salad $6.95
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White Bean Succotash $6.95
with root vegetables and citrus vinaigrette

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Gefilte Fish $5.95
traditional and delicious — 3 oz.

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beef liver, eggs, and caramelized onions — ½ lb.

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hearty and flavorful — ½ Gal.

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Chicken Kreplach ..... $14.95 /dozen
house-made and traditional

CHICKEN AND TURKEY ENTRÉES

½ Roast Chicken $10.95
seasoned and roasted to golden brown

Stuffed Chicken Breast $11.95
wild mushroom rice stuffing and a light jus lie

Whole Roast Turkey $89.95
.....(carved – additional $10)
hand rubbed, carefully seasoned, and includes house-made gravy — serves 10-12

BEEF ENTRÉES

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English Cut Roast Beef $12.95
slow braised and sliced thin — 6 oz. serving

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4 oz. serving

Prime Rib $19.95
slow roasted and enhanced by our chef's seasoning including rosemary, garlic, and thyme – 10 oz. serving

SIDE DISHES

Roasted Red Skin Potatoes $8.95 /lb.
seasoned with rosemary and garlic

Carrot Tzimmes ..... $8.95 /lb.
sliced carrots with a sweet honey glaze and raisin garnish

Mashed Sweet Potatoes ..... $6.95 /lb.
with a touch of cinnamon

Noodle Kugel $8.95
serves 6

Potato Kugel $8.95
serves 6

Kishka ..... $1.95 /serving

Challah Stuffing $19.95
savory and delicious — serves 15

QUALITY'S *famous* HOLIDAY DESSERTS

Apple Pie $12.95
serves 8

Seven Layer Cake $24.95
serves 8-10

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serves 20-25

Mocha Torte $42.95
serves 15-20

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1 lb.

Personalized Chocolate Plaque . $9.95

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Orders must be placed by Monday September 15th
Order Pickup will be at the Shaarey Zedek Main Entrance on Wednesday, September 24th from 10am – 2pm.

In addition to our Holiday Menu, Kravings is happy to serve all your holiday meal needs and other "Kravings"!

September 2014

Monday 1

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services. For more information, contact JFS at 769-0209 or email jessica@jfsannarbor.org. *Mondays.*

Cedar Point Trip: TBE AARTY. 7 a.m.–9 p.m.

Tuesday 2

Tuesdays at the JCC: JCC Adult Programs. Callanetics featuring muscle firming through stretching exercises synchronized to music. $12/members; $14 non-members. 9:30 a.m. Energy Exercise: Low impact exercise in a supportive environment. $4 per session or 3 sessions per month for $10; 10 a.m. Homemade Dairy Lunch Buffet. $3 per person; Noon. Games and activities including mahjong and quilting, including making quilts for children of Mott Hospital; 1 p.m. For information, phone 971-0990. *Tuesdays.*

Yiddish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367. *Tuesdays.*

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Tuesdays.*

Wednesday 3

Mahj: TBE. Off-site from 1–3 p.m.

Shalom Gever: TBE. 4:30–8:30 p.m.

Thursday 4

Thursdays at the JCC: JCC Adult Programs. Callanetics featuring muscle firming through stretching exercises synchronized to music. $12/members; $14 non-members. 9:30 a.m. Energy Exercise. $4 per session or 3 sessions per month for $10; 10 a.m. Homemade Dairy Lunch Buffet. $3 per person; Noon. JCC Adult Programs' monthly birthday celebrations. For information, phone 971-0990. *Thursdays.*

Back Door Food Pantry: TBE. 4–7 p.m.

Israeli Dancing: JCC. Easy and oldies from 7:30–8:30 p.m. Intermediate and requests from 8:30–10 p.m. $5 per class. Students and children free. Learn the latest Israeli dances, line dances, mixers and more. Families welcome. *Thursdays.*

Talmud–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate. 8 p.m. *Thursdays.*

Friday 5

Rabbi's Lunch and Learn: TBE. Informal discussion. Participants are welcome to bring lunch. 12:30–1:30 p.m.

Brotherhood BBQ Dinner: TBE. 6–7:30 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot Dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service at 7:30 p.m.

First Friday Shabbat: JCS. No charge for JCS members. Non-members asked for donation of $10/person or $25/family of 4. Held at the JCC. RSVP at JCS website at www.jewishculturalsociety.org. 6:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 6

Torah Study with Rabbi: TBE. 8:50 a.m.

Bar Mitzvah: TBE. 10–11:30 p.m.

R&R Fall Picnic: TBE. Off-site. 5–9 p.m.

Shabbat services: *See listing at the end of calendar.*

Sunday 7

BIRS First Day: BIC. 9:30 a.m.

Social Action Committee Meeting: BIC. 10:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty of Judaism. 10:30 a.m. *Sundays.*

Beth Israel Fair: BIC. 11 a.m.

Krav Maga Segment 1: JCC. Learn techniques to survive violent or aggressive encounters including knife defense techniques, gun disarming, getting out of chokes and holds, hand-to-hand defenses, how to survive on the ground, and proper psychology to use during an aggressive encounter. The primary goal of the class is survival. For information, contact Karen Freedland by phone at 971-0990 or email karenfreedland@jccfed.org. $50/members; $60/non-members. *Sundays through October 5.*

Challah Shaping: TBE Sisterhood. 3–6 p.m.

Kol Halev: TBE. 6–7:30 p.m.

Monday 8

English as a Second Language Daily Classes: JFS. *Mondays. See September 1.*

Shalom Gever: TBE. 4:30–8:30 p.m.

Tuesday 9

Tuesdays at the JCC: JCC Adult Programs. *Tuesdays. See September 2.*

Yiddish Tish (Yiddish Conversational Group): 1:30 p.m. *Tuesdays. See September 2.*

This Week in the Middle East: JCC Adult Programs. David Shtulman leads a discussion of relevant and timely issues related to Israel and her neighbors. For information, call 971-0990. 7 p.m. *Tuesdays through September 30.*

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Tuesdays.*

Wednesday 10

Lunch and Learn: BIC. Noon.

Shalom Gever: TBE. 4:30–8:30 p.m.

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Calendar

Thursday 11

Thursdays at the JCC: JCC Adult Programs. *Thursdays. See September 4.*

New Moms Group: JFS. For moms with an infant who are looking for more support and ways to socialize with other moms. This group is a place to talk about relevant parenting issues and is a great way to meet and form friendships with other new moms. Babies are welcome to join. Facilitated by Sarah Hong, LMSW at the JCC. $5 suggested donation per session to benefit the JFS Specialty Food Pantry to purchase early childhood items. Most appropriate for moms of children 0-12 months. Contact Sara Schneider Hong at sarah.hong@jfsannarbor.org or by phone at 769-0209. 11–Noon. *2nd and 4th Thursday each month.*

Back Door Food Pantry: TBE. 4–7 p.m.

Israeli Dancing: JCC. *Thursdays. See September 4.*

Talmud Study Group–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See September 4.*

Friday 12

Rabbi's Lunch and Learn: TBE. 12:30–1:30 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service and Anniversary/Birthday Shabbat. 7:30 p.m.

Friday evening services: *See listing at nd of calendar.*

Saturday 13

Breakfast: TBE Brotherhood. Off-site. 8:30–10 a.m.

Torah Study with Rabbi: TBE. 8:50 a.m.

Shabbat Morning Service: AARC. Participative community service integrates traditional liturgy with music, chanting and contemporary English readings, including Torah service and discussion. Led by Rabbi Michal Woll. For information, phone 845-2361 or email ravmichal@aarecon.org. Held at the JCC. 10 a.m.–Noon.

Chapel Service: TBE. 10–11:30 a.m.

Tot Shabbat: BIC. 11:15 a.m.

Shabbat services: *See listing at the end of calendar.*

Sunday 14

Planning Session: BIC Men's Club. 9:30 a.m.

Gan Katan: BIC. 9:45 a.m.

Sixth Grade Bar/Bat Mitzvah Family Series: BIC. 10:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty and depth of Judaism. 10:30 a.m. *Sundays.*

Food Justice Tour of Detroit: AARC and Pardes Hannah. See results of urban agricultural movement in Detroit and food justice at work. This is the first event of a yearlong community program on Food, Land and Justice, supported by the 2014 Community Impact Grant of the Jewish Federation of Greater Ann Arbor. Suggested fee is $18/$25 per person. Minor children under 13must be accompanied by an adult and children under 5 are free. Tour includes light lunch. For information, leave a message at 445-1910 or email info@aarecon.org. Bus departs from and returns to JCC. 11 a.m.–4 p.m.

30th Anniversary Bruch: Ann Arbor ORT. Current, new, and past members of ORT are invited, along with spouses and/or guests to the brunch at The Campus Inn. $36 per person. Rides available, if needed. RSVP by September 5 to Gretta Spier at a2gretta@mac.com. 11:30 a.m.

Krav Maga Segment 1: JCC. *See September 7.*

Art Reception: JCC. Reception honoring Benedette Palazzola and her quilt exhibit, *Sunshine and Shadow.* For information, contact Karen Freedland by phone at 971-0990 or by email at karenfreedland@jccfed.org. 4–6 p.m.

Monday 15

English as a Second Language Daily Classes: JFS. *Mondays. See September 1.*

Shalom Gever: TBE. 4–8:30 p.m.

Youth Choir: TBE. 5:40–6 p.m.

Film Discussion Group: JCC Adult Programs. Join Russell Collins, executive director of the Michigan Theater and co-host of WEMU's Cinema Chat for a discussion of movie plots, characters, and the unique cinematic elements that send subtle messages to viewers. For information, contact Karen Freedland by phone at 971-0990 or by email at karenfreedland@jccfed.org.

Tuesday 16

Tuesdays at the JCC: JCC Adult Programs. *Tuesdays. See September 2.*

The Dry Deep with Richard Greene: TBE. 12:30–2 p.m.

Yiddish Tish (Yiddish Conversational Group): 1:30 p.m. *Tuesdays. See September 2.*

The Dry Deep with Richard Greene: TBE. 7–8:30 p.m.

JCC Scouts of Ann Arbor: JCC. For grades K–8. For information, contact Kellie Cohoon at 971-0990 or email kcohoon@jccfed.org.

This Week in the Middle East: JCC Adult Programs. David Shtulman leads a discussion of relevant and timely issues related to Israel and her neighbors. For information, phone 971-0990. 7 p.m. *Tuesdays through September 30.*

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Tuesdays.*

Wednesday 17

Lunch and Learn: BIC. Noon.

Mahj: TBE. Off-site. 1–3 p.m.

Shalom Gever: TBE. 4:30–8:30 p.m.

Youth Choir: TBE. 5:40–6 p.m.

Issues for Aging-Clutter and Chaos: JFS. "Too Much Stuff" can have serious consequences for older adults, including housing problems, risk of injury, loss of family support, safety and social isolation. Members of the Hoarding Task Force of Washtenaw County will offer education about these issues, as well as downsizing and organizing belongs. Held at the JCC. To register call or email Diane Fenske at 769-0209 or diane@jfsannarbor.org. 7–8:30 p.m.

Breads, Braids, and Blessings: Jewish Women's Circle. Challah making for Rosh Hashanah.

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Sign up on the Jewish Women's Circle of Ann Arbor Facebook page. At the home of Esther Goldstein. 7:30 p.m.

Board Meeting: BIC. 8 p.m.

Thursday 18

Thursdays at the JCC: JCC Adult Programs. *Thursdays. See September 4.*

Back Door Food Pantry: TBE. 4–7 p.m.

Israeli Dancing: JCC. *Thursdays. See September 4.*

Talmud Study Group–Jewish Civil Law: Chabad. 8 p.m. *Thursdays. See September 4.*

Friday 19

Rabbi's Lunch and Learn: TBE. 12:30–1:30 p.m.

Sixth Grade Shabbaton: BIC. Begins at 4:15 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service at 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 20

Torah Study with Rabbi: TBE. 8:50–9:50 a.m.

Chapel Service: TBE. 10–11:30 a.m.

Selichot Study Session and Service: TBE. 8–9 p.m.

Selichot: BIC. Refreshments at 9:30 p.m. Memorial Plaque Dedication and Service at 10 p.m.

Selichot: Chabad. Featuring Rabbi Polter of Oak Park, Michigan who will lead the service. 1:30 a.m.

Shabbat services: *See listing at the end of calendar.*

Sunday 21

Bird Walk at the Arb: JCC. All ages walk led by naturalist Juliet Berger. $5 per person. For information, contact Karen Freedland by phone at 971-0990 or by email at karenfreedland@jccfed.org. 8 a.m.

Seventh Grade Bar/Bat Mitzvah Family Series: BIC. 9:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty and depth of Judaism. 10:30 a.m. *Sundays.*

Apples and Honey: JCC. Annual family event celebrating fall holidays. Enjoy a variety of activities, purchase Judaica items, taste Israeli foods and kosher baked goods. Many Jewish organizations will be on site to provide information. $5/person; $15/families. For information, phone at 971-0990.

Krav Maga Segment 1: JCC. *See September 7.*

Shir Chadash: TBE. 5–6 p.m.

Kol Halev: TBE. 6–7:30 p.m.

Monday 22

English as a Second Language Daily Classes: JFS. *Mondays. See September 1.*

Shalom Gever: TBE. 4:30–8:30 p.m.

Youth Choir: TBE. 5:40–6 p.m.

Tuesday 23

Tuesdays at the JCC: JCC Adult Programs. *Tuesdays. See September 2.*

Yiddish Tish (Yiddish Conversational Group): 1:30 p.m. *Tuesdays. See September 2.*

Back Door Food Pantry: TBE. 4–7 p.m.

This Week in the Middle East: JCC Adult Programs. David Shtulman leads a discussion of relevant and timely issues related to Israel and her neighbors. For information, phone 971-0990. 7 p.m. *Tuesdays through September 30.*

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Tuesdays*.

Wednesday 24

Erev Rosh Hashanah Service: TBE. With Kol Halev. Pease Auditorium, Eastern Michigan University. Tickets required. For information, phone 665-4744. 8–10 p.m.

Erev Rosh Hashanah: BIC. Family Celebration at 4:30 p.m. Maariv Services at 8 p.m. Dessert Reception from 9:15–10:30 p.m.

Rosh Hashanah: JCS. At the JCC. Suggested donation for one observance is $50/family, $25/individual and $10/student. If paying for all three observances of Rosh Hashanah, Kol Nidre and Yom Kippur, suggested donation is $100/family. $50/individual and $25/student. 7 p.m.

Erev Rosh Hashanah: Chabad. Evening Services at 7:15 p.m.

Thursday 25

Rosh Hashanah Services: BIC. Shaharit Services at 8 a.m. Children's programs for grades K-5 and 6-8 at 10:30 a.m. Mincha followed by Tashlich at 5:15 p.m. Maariv at 7:30 p.m.

Rosh Hashanah Services: TBE. Family Service from 9–10:15 a.m. and Traditional Service from 11 a.m.–1 p.m., both in Pease Auditorium at Eastern Michigan University. Tickets required. For information, phone 665-4744. Tashlich Service from 1:45–2:45 p.m. in Riverside Park in Ypsilanti. AARTY Service from 10–11 a.m. at TBE for students in grades 9-12, with creative elements designed by and for high school students. No ticket required. Preschool "Birthday of the World" Service from 4:30–5:30 p.m. in TBE Sanctuary. Short service followed by birthday cake. An adult must accompany children. No ticket required.

Rosh Hashanah Services: Chabad. Morning Services at 9:45 a.m. Sounding of the Shofar at 11:30 a.m., followed by a festive meal. Afternoon Services and riverside Tashlich Services at 4 p.m.

Tashlich: JCS. At Island Park on Island Lake Drive. 4 p.m.

Friday 26

Rabbi's Lunch and Learn: TBE. Informal discussion. Participants are welcome to bring lunch. 12:30–1:30 p.m.

Rosh Hashanah Services: BIC. Shaharit Services at 8 a.m. Children's programs for grades K-5 and 6-8 at 10:30 a.m. Mincha and Maariv at 7:15 p.m.

Rosh Hashanah Services: Chabad. Morning Sevices at 9:45 a.m., followed by a festive meal. Afternoon/Evening Services at 7:15 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service and Board Installation at 7:30 p.m.

Fourth Friday Shabbat: AARC. Musical Kabbalat Shabbat services are held at the JCC and are led by Rabbi Michal Woll. Services followed by a vegetarian potluck dinner. Pizza nosh for children before services at 6 p.m. and childcare provided during services from 6:30–7:45 p.m. Reservations requested for pizza and childcare. Leave a message at 445-1910 or email info@aarecon.org. 6:30–10 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 27

Torah Study with Rabbi: TBE. 8:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Chapel Service: TBE. 10–11:30 a.m.

Tot Shabbat: BIC. 11:15 a.m.

Shabbat services: *See listing at the end of calendar.*

Sunday 28

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty and depth of Judaism. 10:30 a.m. *Sundays.*

Kever Avot: BIC. At Beth Israel Memorial Gardens at Arborcrest Memorial Park. 12:30 p.m.

Krav Maga Segment 1: JCC. *See September 7.*

Monday 29

Shalom Gever: TBE. 4:30–8:30 p.m.

Youth Choir: TBE. 5:40–6 p.m.

Tuesday 30

Tuesdays at the JCC: JCC Adult Programs. *Tuesdays. See September 2.*

The Dry Deep with Richard Greene: TBE. 12:30–2 p.m.

Yiddish Tish (Yiddish Conversational Group): 1:30 p.m. *Tuesdays. See September 2.*

The Dry Deep with Richard Greene: TBE. 7–8:30 p.m.

Beyond Yahrzeit: Building Family Traditions to Remember and Celebrate our Loved Ones: JFS. Come explore the gift of Jewish tradition and ways to individualize your observance and remembrance. Led by Rabbi Kim Blumenthal. Observing yahrtzeit is an annual affirmation that while our lives go on, we keep the memories of our beloved close. To register, contact Sara Schneider Hong at sarah.hong@jfsannarbor.org or 769-0209. 7–8:30 p.m.

This Week in the Middle East: JCC Adult Programs. David Shtulman leads a discussion of relevant and timely issues related to Israel and her neighbors. For information, phone 971-0990. 7 p.m. *Tuesdays through September 30.*

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Tuesdays*.

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call 994-9258 in advance to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 6 p.m., followed by tot dinner. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Congregation. 6:15 p.m. at the JCC the fourth Friday each month. Musical Shabbat service followed by vegetarian potluck. Pizza nosh for the kids at 6 p.m. Childcare provided during the service. All are welcome to attend. For information, call 975-6527, email mamacohen@comcast.net, or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candle-lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. UM Hillel.

Shabbat Services: BIC. 9:30 a.m. Morning childcare from 10 a.m.–12:15 p.m.

Shabbat Services: AA Reconstructionist Congregation. Morning services held the second Saturday of each month at the JCC from 10 a.m.–noon integrating traditional liturgy with music, chanting and contemporary readings including Torah service and discussion. A morning of songs and text study takes place the first Saturday of each month. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Friday night services at Shabbat candle lighting time. Saturday morning services at 9:45 a.m. Afternoon services 45 minutes before sundown. Call 995-3276 for Home Hospitality and Meals for Shabbat and Jewish Holidays.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study with Rabbi Levy at 8:50 a.m. Morning Minyan with Rabbi Delson and lay leaders at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call 995-3276 in advance.

Phone numbers and addresses of frequently listed organizations :

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Congregation (AARC)
P.O. Box 7451, Ann Arbor 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

UM Hillel
1429 Hill Street 769-0500

Shabbat Candlelighting

September 6	7:40 p.m.
September 12	7:28 p.m.
September 19	7:16 p.m.
September 26	7:03 p.m.

Vitals

Mazel tov

Katie Bertcher, on her bat mitzvah, July 5.
Katie Bertcher, on her Bat mitzvah, July 5.
Max Miller, on his Bar mitzvah, August 23.
Vincent Vermeulen, on his bar mitzvah, August 23.
Max Miller, on his bar mitzvah, August 23.
Vincent Vermeulen, on his bar mitzvah, August 23.
Corine Burgard, on her bar mitzvah, August 30.
Corine Burgard, on her bat mitzvah, August 30.
Tobin Brenner, on his bar mitzvah, September 6.
Tobin Brenner, on his bar mitzvah, September 6.
Zachary Goldberg on his bar mitzvah, September 6.
Samuel Greenberg on his bar mitzvah, September 6.
Hannah Alexander on her bat mitzvah, September 13.
Victor and Valerie Rosenberg on the birth of their granddaughter, Keira Kathleen Rosenberg, daughter of Shannon Roche and Noah Rosenberg.
Karen Shill and Henry Beitz, and Merton and Linda Shill, on the birth of their grandson, Naftali Zvi Yehuda, son of Jonathan and Leah Sholem (Shill).
Rich and Sally Adler on the birth of their granddaughters, Elisheva Malcha, daughter of Ruth and Danny Jacob, and Jordyn Rachel, daughter of Rebekah and Justin Gamble.
Lesley and Richard Hume, on the birth of their granddaughter, April 27.
Robin and Joe Pollack, on the birth of their son, May 5.
Ted and Wendy Lawrence, on the ordination of their son as a cantor at Hebrew College, June 1.
Julie Steiner, on receiving an award from RAAH (Religious Action for Affordable Housing), June 26.

Condolences

Jeffrey Bernstein on the death of his mother, Eileen Lerner Zirin, May 12.
Ava Adler, on the death of her sister, Margo Libstab, June 2.
Rich Adler on the death of his sister, Sheryl Rosner, June 4.
Sophie Mordis on the death of her sister, Dorothy Newman, June 6.
Brent Pliskow, on the death of his mother, Rhonda Pliskow, August 7
Beth Dwoskin on the death of her mother, Gertrude Dwoskin, June 8.
Allan, Chuck, and Yehudit Newman, on the death of their mother, Dorothy Newman, June 6.
Andie Wagoner and Eran Chen on the death of Andie's son, Jeremy Wagoner, June 14.
Martin Strauss on the death of his father, Walter Strauss, June 14.
Martin Forchheimer, on the death of his father, Robert Forchheimer, June 15.
Hillary Handwerger, on the death of her mother, Charlotte Miller, July 15.
Sue Pear, on the death of her mother, Betty Oler, June 17.
The family of Miriam Garvil on her death, July 12.
Alan Cotzin, on the death of his mother, Sylvia Cotzin, July 19.
Brent Pliskow, on the death of his mother, Rhonda Pliskow, August 7

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years that I am writing and knowing bitter criticism from both sides, but last week I gave up."

His words are expected to resonate at U-M, where tensions were high among Jewish and pro-Palestinian students earlier this year, when a highly publicized resolution by Students Allied for Freedom and Equality (SAFE) to divest from Israel was defeated by the Central Student Government.

"Through Kashua's writing and art, diverse audiences in Israel and around the world can hear and see the 'other within,'" said Pinsker. "He is a poignant, personal, and deeply human voice, something that is rare, and so sorely missing in the current political climate in the Middle East." ■

Sayed Kashua's lecture, "The Foreign Mother Tongue: Living and Writing as a Palestinian in Israel," will take place on September 30, at 7 pm, at the Alumni Center Founders Room, 200 Fletcher Street. The event is free and open to the public.

Serve a hot meal to the elderly in Ukraine. Deliver medicine to a fragile Holocaust survivor in Jerusalem. Build a roof over the heads of a homeless family. Send a teenager to Israel for the first time and ignite a new Jewish identity.

Supporting Israelis to get the care and services they urgently need, from providing round-the-clock trauma counseling to helping hard-hit municipalities coordinate a vast array of emergency responses.

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For generations, Federation has enabled Jews to fulfill our obligation to take care of each other and to ensure our Jewish future.

THE JEWISH FEDERATION IS ALL OF US – the members of our community – working together to repair the world and to keep Jewish life strong and thriving.

FEDERATION IS THE COMMUNITY'S SAFETY NET AND HELPS STRENGTHEN JEWISH IDENTITY. Federation cares for people in need here at home, in Israel and around the world, and nurtures the Jewish community today and for future generations.

"Around the world and in our backyard, community matters. Please give generously to the 2015 Annual Campaign." **Steve Gerber, Renee Pinsky, Carey Sherman** • ***2015 Annual Campaign Co-Chairs***

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